

The Country-Man's Companion :

OR,

A New Method

Of Ordering

# Horses & Sheep

So as to preserve them both

from Diseases and Casualties,

Or, To Recover them if fallen Ill,

And also to render them much more

Serviceable and Useful to their Owners,

than has yet been discovered, known

or practised.

And particularly to preserve Sheep

from that Monstrous, Mortifying

Distemper, The Rot.

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By Philotheos Physiologus,

The Author of *The Way to Health, long*

*Life and Happiness, &c.*

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## The Preface.

**T**HE Righteous Man (saith the inspired Prophet) is Merciful to his Beast: *Whish Mercy, Compassion or Pittifulness consists not only in his not abusing them with excessive Labour, and unreasonable Stripes and Hardships, but in providing for them convenient Food, and helping to free them of Diseases and Infirmities, when by his own or other Negligence or ignorant Conduct, Distempers are brought upon them; or rather in such a prudent and moderate Government and Use of them, as may prevent, and give no occasion for such Evils.*

'Tis generally said, and very truly, That Man is the Vice-Roy of the Creation, and to him is given Dominion over the Beasts of the Earth; but this Rule is not absolute or tyrannical, but qualified so as it may most conduce, in the first place, To the Glory of God, 2dly, To the real Use and Benefit of Man himself, and not to gratifie his fierce and wrathful,

A 2

## The Preface.

or foolish and wanton Humor; and, 3dly, As it best tends to the helping, aiding and assisting those Beasts, to the obtaining all the Advantages their Natures are by the great, bountiful and always beneficent Creator made capable of; For as a Shepherd is the Ruler of his Flock and yet is bound to feed as well as fleece them: And as Angels, though of a kind superior to us, yet by Gods Decree are Ministering Spirits, and often imploy'd for the good of their Inferior (Man) so will not any wise, or (which is all one) good Man think it below him to descend to do good Offices to these under-graduated Fellow-Creatures of his, whom some with a proud disdainful Scorn call Dumb Creatures and Brute Beasts; though yet they will have a Voice to cry against their Oppressions; and if all things were rightly weigh'd, the former would appear much more Brutish (that is, more Absurd, and acting more contrary to the pure Dictates of unbiass'd and indepraved Nature) than the latter; It being certain that Lyons and Tygers are not more savage  
and

## The Preface.

*and cruel, Geese and Asses not half so stupid, Foxes and Monkeys less knavish and ridiculous, Wolves not more ravenous, nor Goats more lascivious than abundance of those grave Bearded Animals that pride themselves with the empty Title of Rational Souls, whilst the whole bent of their Lives and Actings is Diametrically opposite to all the Precepts of Reason, and even of common Sense.*

*This is not said to undervalue the Noble Dignity of Humane Nature, whereon the Adorable All-bless'd Creator vouchsafed originally to impress his own Image, but to remind that Insolent Creature [Man] (too apt to forget it) of his miserable degenerate State, and to awaken him to aspire to that real Dignity which he seems almost wholly to have forgot.*

*And as in a former larger Treatise I have endeavoured to bring Man acquainted with, and prudently to govern himself (an Empire far more Happy  
and*

## The Preface.

*and Glorious than any the Alexanders  
or the Cæsars could by their Murthering  
Arms atcheive) so in this short Discourse  
my aim is to offer some Helps for his  
better Management of two of the most  
useful Inferior Creatures committed to  
his charge, I mean, Horses and Sheep,  
concerning both which I have observed  
great Errors to have been committed, as  
well to their own Loss and Damage as to  
the Prejudice of those poor Creatures, by  
many that have the keeping of them.*

Vale.

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The

# The CONTENTS.

Chapter I. **O**F Horses, *their Natures, Complexions, and how to preserve them from Surfeits and other Inconveniences whereunto they are subject,* page 1.

*The best way to prevent Surfeits and other Diseases in Horses,* p. 5.

*The ill consequence of keeping Horses in close hot Stables,* p. 12, 13.

*Of Horses Food,* p. 21.

*What Water is best for Horses to drink,* p. 26.

*Shewing the Difference, Nature and Goodness of River-Water,* p. 26. *of Spring-*

*Water,* p. 27. *of Pump-Water,* p. *ibid.*

*of Pond-Water,* p. 28.

Chap. II. *Of Sheep, their Natures, and the best way to secure them from the Rot, and preserve them healthy,* p. 32.

*How to prevent the Scab and Mange in Sheep,*

p. 37, 38, 39, 40. *also the Diseases of the*

*Gall, Jaundies, Choller, Phlegm, Blind-*

*ing, Stoppages, Water in the Belly,*

*Red-Water, Coughs, Pains in the Joynts,*

*Lameness in the Feet, &c.* p. 41, to 44.

*The*

## The Contents.

*The Reasons in Nature what it is that is the chief occasion of the Rot in Sheep, and the Times when it is contracted, p. 45, 46, &c. And particular directions for the certain prevention thereof,* p. 53.

*Of the Language of Sheep,* p. 59.

*Of the Excellency of a Shepherds Life, and that it is no less Innocent and Honourable than Antient,* p. 70.

*Of Sounds, and the Benefits Musical Harmony yields to Sheep, &c.* p. 78.

*Chap. III. Of the Evils that attend an idle and soft Life, and the Benefits of moderate Labour and Exercise,* p. 85.

*Chap. IV. The Planter's Speech to his Neighbours and Country-men in Pennsylvania, East- and West-Jersey, and to all such as have Transported themselves into New Colonies for the sake of a quiet retired Life,* p. 100.

*Chap. V. The Complaints of the Birds and Fowls of Heaven, for the Treachery and Violence they sustain from Man,* p. 141.

Chap.

the  
the  
ce.  
re-  
53.  
59-  
and  
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70.  
my  
78.  
I  
elle  
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85.  
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into  
sired  
100.  
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and  
141.  
A  
Chap.

Of Horses, their Natures, Complexions,  
and how to preserve them from Sur-  
seits and other Diseases and Inconve-  
niences wherunto they are subject.

**A**N Horse is a very excellent Crea-  
ture for Shape and Beauty, for  
Strength, for Swiftness, and for its  
great and general Use; for (to omit its  
frequent Employments in War, most valu-  
able and delightful to such as practise that  
destructive Course of Life) in the Trans-  
actions of Peace and Affairs of a civil Life,  
in Tillage, Carriage, swift Conveyance upon  
important and necessary Occasions,  
Draughts, working of Engines, and a thou-  
sand other matters, Man happily serves  
himself really and effectually with this kind  
of Beast; for I will not mention the famous  
Sports of Racing, since 'tis founded on an  
extravagant Humour, rather than any just  
cause, nor know I whether for our own Di-  
version, or sordid hopes of getting Money  
(which being but a Mineral, or refined  
Dirt, seems much inferiour in the Dignity  
of

of Nature to the least or meanest *Animal*) We can't justifie the over-straining (in such manner as is commonly practised) and over-forcing Creatures, otherwise so truly usefull, beyond their strength. Though I am not ignorant that there want not some of *Adam's Race* so little elevated in Understanding above the Beast that perisheth, that they will voluntarily in like manner expose their own Health and Lives upon no more Important occasions then for the Rabble to cry, *Well run Tom* for getting *half a Peice* from him that laid the Wager, to be Drunk with.

Horses are dignified with a strong *Mercurial Nature*, viz. hot and dry, but as all other *Animals* they differ much as to their Identical Qualities and particular Constitutions, some more *Cholerick* and *Fierce*, others more *Phlegmatick*, *Sanguine* or *Melancholy*. Therefore some are more lively, brisk and swifter of motion, but others of dull heavy Dispositions, slow in motion, great Bellies and Heads, with dull heavy Eyes: But in General as to their four *Humours*, *Heat* in Horses does predominate, and they do exceed most other Creatures therein, whence do proceed those Brisk, Lively, Bold, Fres, Proud Dispositions, whereby they are more easily apt to be forced by their *Riders* and

*Drivers*



*Drivers* beyond their strength and power of Nature; which for want of mercy, Compassion and Understanding is often done. And thence so many Diseases in this Creature, more than any other, do proceed; for they are not thus infirm from their Temperature or Radixes, but the same arises from and is occasioned by the Disorders & Intemperances their Managers do enforce them unto, being by their natural Constitutions not only one of the strongest and hottest, but also the *Healthiest* of *Animals*; for In what Creature so ever the *Natural Heat* is strong, the *Spirits* are great, brisk and powerful; and for this cause *Horses* exceed most other Creatures in Courage and Martial Exercises.

This innate Heat and Strength in *Horses* is further manifested by this, viz. Let the Season of the Year be never so *Wet*, or *Cold* and *Unkind*, yet the Grass will bring upon them little or no Inconveniency, though they lie out Day and Night, and though the same Grass and Pasturage will rot *Sheep*, and cause *Cows* to become unhealthy, as also that in *September* and *October*, when the Air and Elements are humid and thick, whence do arise great Dews, which makes the Grass *white* like a *Frost*, that so turns the Stomachs of *Cows* and *Sheep* that they

will not feed, but stand still or lie down till the Sun hath dried or exhal'd the Moistures (except they are very hungry, and then it proves of evil consequence to them) yet even then *Horses*, though they lie at their fill of Grass, will feed as freely as at other times, and without prejudice; Nay, do not many *Farrriers*, and others, turn diseased *Horses* out all Winter in hard Pastures, (and give them neither *Hay* nor *Corn*) which often proves of good effect, as to their Cure? It is also from their great Heat that *Horses* will eat a far greater Quantity of Food than *Cows* (though the latter have near as large Bodies to nourish, besides the great Quantities of Milk they afford to their Keepers twice a day) Now this sharpness of Appetite and quick Digestion proceeds from the strength of the Central Heat, which they are so strongly dignified withal. And this all *Riders* and *Keepers* of *Horses* ought in the first place to understand, so as to know their Natural Temperature, and accordingly to observe Order and Temperance in their Mannagement, or else they will quickly make way for *Diseases*, as most do, through Passion, Violence and Ignorance in the Government of them.

The

*The best way to prevent Surfeits, and  
other Diseases in Horses.*

**A**LL Riders and Drivers of Horses ought by all means to ride or drive them moderately in the Morning, if they intend they shall perform their Journey (or Day's Work) without prejudice to their Healths; for they generally eat most part of their Food in the Night and towards Morning, and also drink freely, which does in some measure indispose them; for full Stomachs do naturally hinder from performance of Labour, since Nature cannot equally endure two Burdens at one time. Exercise is always dangerous, if it be violent, on repleated Stomachs, whether in Man or Beast; for let a man observe, if he eats or drinks plentifully in a Morning, and then presently labour strongly, or go a Journey after it, unless he be very moderate therein, he shall find himself much indisposed the first part of the day, his Limbs aking, hot and faintish; the very same is to be understood in other Creatures, only they cannot make their Grievs and Inconveniences known, nor have understanding to observe the Rules of Temperance, either in Quality

or Quantity, or the apt Times and Seasons, therefore their Keepers ought to be merciful, wise and considerate, and govern them aright, which they cannot do without considering, *That the Stomach and Natural Heat cannot attend two Works at once*; for when the Stomach is full of fresh Food, all the Powers of Nature are busie to lend their Assistance to help forwards *Concoction*, during which time all the external parts, and whole Body seem to be in a degree indispoused, but after three, four or five hours (in which time the natural Heat has digested and made Separation) then the Passages begin to be open, with the Pores, and the Blood and pure Spirits have their free Circulation, which gives advantage to the thin pleasant moist vapours of the Air to penetrate all parts, and to be suck't from without, as by Sponges, which renders all Creatures brisk, strong, lively, and able to go through with their work.

*Time, Quantity and Quality* are three material Points to be regarded by every Rider and Driver of Horses, and he ought to consider the Strength, the Method and Possibility of Nature, or else he may quickly lay heavier Burthens than they can bear; but the prime Lesson every one ought to learn, is *[The Knowledge of Himself]* and

to distinguish the Properties and particular Operations of his *own Nature*, & what Quality carries the upper Dominion in the respective Complexions, and according to the degree every one understands of himself, the same he is capable to know of all other Creatures, and so shall be able, on all occasions, to vary the Rules of Order and Temperance, according to each Creatures peculiar Nature: for in *Man* is contain'd the true Nature of all things, (how else could he be truly called, *The Microcosm*, or *little World*;) and if he would know any thing essentially, then first the same thing must be manifest in himself; and then this Knowledge is true, solid and certain: but all other Learning or Knowledge, which depends on Custom, Chance and Tradition, is not mans own, and therefore is but a bare Opinion, which most are apt to vary and change, and to have but little faith in, because such knowledge does not arise from the Root of their own Lives, but is forraign, surlous, adventitious, borrowed from abroad, and taken up upon the uncertain Credit of the People, who rarely know any thing as they ought to know. Nor does any thing make mans depraved State appear, more than for him to entertain vain Opinions, and follow Custom in-

Read

Head of Reason and the Nature of things; this being the only path that does keep so many in blindness and ignorance; and tho I love and honour *Husbandmen* for the Use, the Innocence, the Laboriousness and the Antiquity of their Calling; yet I must not flatter them so far, as not to tell them, that many of them are thus guilty of following too pertinaciously old Customs, not much unlike the *Irish*, whom nothing but the penalty of an Act of Parliament would restrain from fixing their Tackling to their *Horses Tails* in Plowing and Drawing, and from getting out their Corn by burning up the Straw, though they daily saw the Advantages of the *English* using Collars and Traces, and of their Threshing, whereby they had Straw to supply their Cattel in Winter, when many of theirs starved; yet they would keep to their old Barbarous Custom still, till they were cudgelled out of it by a Statute.

When *Horses* are by hard Labour or over-Riding, hot and tired, then to prevent Surfeittings, and many other Diseases, first, They ought to be well rubbed down, then tye them to the Rack for one, two or three hours, more or less, according to the degree of Weariness; during which time, do not give them any sort of Meat or Drink,

Drink, but between whiles keep rubbing them; and when they have rested and cooled themselves by degrees, then give them both Meat and Water, but not so much as they will eat or drink, till they have rested well, and recovered their natural Heat and Spirits, which have been wasted by over-Labour or other Accidents; for nothing is more dangerous, both to men and beasts, than fullness, and much eating and drinking upon Weakness; for when through Labour the Spirits are spent, the *Radical Moisture* in a degree consumed, the Body then falls into a burthensome Heaviness and Indisposition; and then Meat and Drink presently taken In, is nothing else but to add a second charge or burthen to Nature; for Meats and Drinks do require strength of Spirits and natural Heat to help Concoction, or else Nature falls into a greater languishing, as often comes to pass for want of Understanding: For in such cases, no sorts of Meats or Drinks whatsoever, have so kindly a power to recover the Spirits and natural Heat, as a proper time of Rest hath; though yet Meats and Drinks must be administered, or else Life nor Strength cannot be continued, but then it must be conveniently timed, and due quantity and quality observed, *There being a*

*proper*

proper time and season (saith the wise man)  
 for all things, under the Sun. Rest recovers,  
 cheers, comforts and strengthens Nature,  
 and all the Members and Faculties, pre-  
 pares and sharpens the Appetite, helps  
 Concoction, openeth the Pores, whereby  
 the whole Body is wonderfully refreshed  
 with a pleasant Moisture; whence a good  
 Appetite and lively brisk Digestion do  
 proceed, and if you will not believe me here-  
 in, I desire you please to try it upon your  
 self, viz. When you are very weany  
 or overtired by Travelling, Labour  
 or any other Accident, before you eat or  
 drink, sit still silent, and shut your Eyes  
 for an hour, or two, or three, keeping your  
 self warm, or rather take a nap of sleep,  
 which will best do it, I appeal to your own  
 experience, whether after this you will not  
 find your self not only refreshed, but also  
 your Appetite much more quick, and bet-  
 ter disposed both for eating and drinking,  
 and your Pallate more perfect; and then  
 you may both eat & drink with far greater  
 pleasure, and less danger to your Health:  
 The same is to be understood in all other  
 Creatures that are subject to such Incon-  
 veniences; and the same Experience  
 teaches us, that half that Quantity both of  
 Meats and Drinks, will at some times over-  
 come



come Nature, and send dark dulling Fumes into the Head, more than double the Quantity of the same Meats and Drinks at other times, when Nature is brisk and lively, and free from Weariness. But so ignorant are many of themselves and Nature's Power, that when they are over-hot, weary, fainty, their Spirits spent, and *Radical Moisture* evaporated, the first thing they will endeavour to do, is (as it were) to force Nature to take greater Quantities both of Meats and Drinks, than she is able or willing to bear, fondly thinking thereby to restore Nature to her former strength in a moment; whereas by this means they do but the more oppress her.

As heat does much abound in Horses, so for that very Reason, *Stables* that are close are very injurious to their Health; yet few *Horse-keepers* do imagine, or in their whole Lives once think of the great prejudice thereby done to their Horses, especially where they stand too much in their own *Stale and Dung*; for as every Creature's own Excrement is most offensive, so there is no Creature does more abominate strong fustian Smells, than *Horses*, or that more delight in sweet pleasant Scents, as being agreeable to their Nature. All or most Creatures, even the very *Swine*, will keep their

their Styes and Kennels sweet and clean, and not foul them, unless they are confin'd : The Dung of *Sheep* is harmful to them, as we see: that often folding of them in a place, will not only keep them from proving (or thriving) but also will give them the *Mange*; and the same may be said of *Cows*, in reference to their Dung, though the same, when dryed, be by some esteemed a good Perfume. Now if it be thus hurtful to *Sheep*, and other Cattel that live without doors, what then is it to *Horses*, who are continually stowed up in hot close *Stables*, and whose Nature and Dung is many degrees hotter? The truth is, *Horses* never want an House or Shelter, but only in cold wet Weather, which is the worst for all sorts of Cattel.

Most *Stables* are so close that the refreshing Influences of the *Air* are prevented from having free ingress and egress, by which means the constant stagnated Air there becomes of a gross sulphurous humid Nature, as may be perceived when you enter a close Stable in the Morning, you are presently encountered with such an hot fume or steam, as is ready to suffocate you, and yet this is still more offensive and prejudicial to the *Horses* themselves, than to you, since to every Creature its own Excrement,

crement is most intollerable, as aforesaid; and this infecteth their Blood with a sharp hot salt Humour, hindering the Circulation thereof, so that the *Passages* are stop'd, the *natural Heat* weakened, *Concoction* hindered, the edge of the *Appetite* dulled, and a general *Tenderness* posses the whole Body, whence also proceeds *Shortness of Breath*, so that upon every Accident, hard Riding or the like, they fall into Disorders, and become *Broken-winded*.

Nothing more disorders Nature than *excessive Heat*, but more especially in this Creature; for it abates their Strength, Vigour and natural Courage, and causes them quickly to Tyre, nothing being more unnatural and unhealthy to *Horses*, than to keep them, like *Mistresses*, that the cold fresh Air (forsooth!) must not blow upon them; for besides the before-mentioned Evils, their cooping them up, where they stand or lie a great part of their time in their own Dung and Piss, generates various Diseases in their Blood, and also in their Feet and Legs, which *Horses* that lie in the open Air without doors, are never subject to. On the contrary, nothing does more preserve the true Life, Strength and Health of all Creatures, (but more especially of *Horses*) than the open fresh cool  
Air;

Air; and therefore (at least) all *Stables* and places where *Horses* are kept, ought to have many large open Windows on all sides, that the hot Steams may pass away, and refreshing Breezes freely enter; for this Element is the true Life of every Creature, the Cleaner and Purifier of all things, gives vigour to the Spirits, unlocks the Passages, and with moist and thin spirituous Vapours, comforts, cools and refreshes all the parts, preventing Sweating, and the too great Evaporations of the Spirits, causing the natural Heat to become more central, which does strengthen the Stomach and digestive Faculty.

The chief cause and use of *Stables* at first was for Shelter in extreme Weather, as when there was much Rain, and then they were built like *Courthouses* or *Hovels*, covered on the top to keep them dry, but open on all sides, that they might in such wet Weather eat their Meat dry, but were loose to run at large when they pleased, which was a very Judicious and Commendable way of keeping them; and (I am informed) this fashion is to this day observed by a Gentleman in *Yorkshire*, who has the best breed of Horses for all strong Exercises, as *Hunting* and the like, in the whole Country.

Now

Now take two Horses of equal good-  
ness, and let one of them be kept accord-  
ing to Custom in a *close Stable*, and the  
other put into a *small dry Field*, where  
there is but little Grass, with a *Shed* in it  
open on the sides, that he may eat this Hay  
and Corn dry, and let the Horse in the  
House, and the other that is in the Field  
be allowed the same quantity of Hay and  
Corn, (only in very cold sharp Weather  
and Wintertime, that in the Field will  
require more than that in the House, by  
reason the cold pleasant Air opens the  
Passages, drives the Natural Heat more cen-  
tral, and so causeth a greater Appetite)  
Now that Horse that is kept in the Field  
will out-do him in the House in any kind of  
Labour, and be nothing so subject to be  
Tyred, or be Surfeited, or Broken-winded, &c.  
there being as much difference between  
these two, as between a *nice Citizen* or  
*Gentleman*, and an *honest laborious Country*  
*Husbandman*; the former being warmly  
clothed, used to *close Rooms* and *lusty Fires*,  
and instead of rulling Trees before their  
Windows, they barricado them with *Shut-*  
*ters*, and a file or two of *close drawn Curtains*,  
and get *soft Feather-beds*, into which they  
sink every night almost as deep as into their  
Graves, and an *heap of Coverings* able to put

a *Russian* into a Sweat, with another Guard of *Curtains* drawn round about, their heads wrap up in thick quilted Caps, as if they were afraid their Brains would be *scattered* away from them, so that hardly a breath of Air can get to them; to which in the day time they add rich and dainty Food, and strong intoxicating Drinks: By all which they become altogether unapt, and indeed unable to endure any kind of Labour, Hardship or other Accidents, without manifest danger to their Health; nay, let them have all the care they can, with the wise Directions of their *Gunny-fed Doctor* to boot, yet never the less they are continually afflicted with inward Stoppages, Obstructions and Disorders, which they call *Colds*; and the more they do indulge themselves, the more subject they become to all manner of Diseases. But on the contrary, the *Country-man*, or whoever he be that doth accustom himself to open Airs, indifferent Clothing, airy Rooms, simple Meats and Drinks, with proper Exercises or Labour, and observes other Circumstances belonging to Health (as we have taught in our general Treatise of the Nature of things, entituled, *The Way to Health, long Life and Happiness, &c.*) such an one shall in all respects be healthier, stronger, and more able to endure Labour than the former,

former, and his Life shall be more pleasurable and delightful to him; for Nature in every one is capable of being made weak, feeble and tender, as they shall indulge her; and on the other side, she becomes hardy, strong and healthful, if you expose her to proper Labours and Exercises in open Airs, and to proper simple Food and Drink; and the very same is to be understood of all other Creatures, only you ought to vary your Rules and Order according to the Nature and Constitution of each.

It is also to be noted, that such *Horses* as are kept in the *Stable*, especially those that do not constantly work, as *Saddle-Horses* and the like, ought not to have Hay always lie in the Racks before them, nor Provender in their Mangers; for the continual feeding or blowing on their Meat, will dull the edge of their Appetites, and flatten the Stomach and Action of the Natural Heat; therefore they ought to be tyed back from their Racks for six, eight or ten hours together, which will give Nature, and the innate heat of the Stomach time to rally, and great Advantages to cleanse and digest all superfluous Juices and slimy Matter, which dulls the Stomach, stops the Passages, binders Digestion and the Generation of good Blood; for nothing proves more profitable both to

Men and Beasts, than a proper time of *Fasting*, which does, as it were, refine and purifie Nature, makes the Blood thin and good, whence proceeds pure and undefiled Spirits, and brisk lively Dispositions, and renders Food pleasant and delightful unto them.

Also, it is convenient not to give any Cattel much Meat at a time, but such a quantity as they may eat up clean, so shall their Stomachs and Pallates be kept sharp and Spirits brisk; Whereas the contrary, *viz.* Fullness and continual Supplies of Food stopifies all the Senses, and nauseates the Stomach, heats the Blood, making it thick, which occasions impure Spirits, whence do arise unnatural Heats in all the external parts of the Body, with a wearisom Indisposition and shortness of Breath; for this cause it comes to pass, that most or all *Horses* that are kept in close hot Stables, with Meat continually lying before them, blowing on it, &c. are not only subject to a great number of Diseases, but on hard Riding are apt to be out of Breath, and Short-winded; than which, nothing in an Horse is worse.

*Note* further, that when your *Horse* has been rid hard or work't much, you may conveniently give them a little Water about



about two or three hours before you give them *Meat*, provided you suffer them not to drink too freely, or to the full. Also, rubbing down *Horses* (when hot) with a dry wisp of Straw, is to be preferred before walking of them. And as for such *Horses* and *Cows* as are kept in or near great Cities, where many times *Graves* are a great part of their Food, there ought to be some *Salt* now and then mixed amongst the *Graves*, which will dry up the moist Humours, and prevent Windy and Watery Diseases, or the Rot, (*Salt* being of a warming drying Quality.)

Remember also, that *Stables* are more than ordinary pernicious to *Mares* with *Foal*, as likewise that their *Colts* (when foaled) ought to run in the Fields with their Dams, until they wean themselves, which will be near a Year.

If the before-mentioned Rules be observed, your *Horses* will seldom want *Bleeding*, or any kind of *Drinking*; but if you find your *Horse* proves too fast on the change of Pastures or Food, be the Season of the year what it will, or be the occasion height of Keeping, or little Work, then the safest and surest Course to preserve them from Diseases, and also to cool and lessen their Blood, is to give them moderate Labour,

and with-draw or alter the quality of their Food, which will digest all superfluous Matter, and cut off the causes of Diseases in the very bud; whereas both *Blood-letting*, *Purging*, and most such unnatural means, are for the most part done at a venture, without the true or certain knowledge either of the *Disease* or *Physical Virtue* and *Operation* of the *Medicine*, so that thereby many times the Malady or Disease is increased; for though the common *Practice of Physick*, as to men, be very dangerous and uncertain, yet there is still greater uncertainty in Medicines, as to cure, when administred to any sorts of Cattel; for men are capable to judge, in some degree, of the Nature and Operation of *Medicines*, and to express what they find in themselves of their *Virtues* or *Vices*; but the dumb Beasts cannot do any of this. Besides, most *Purging Compositions* and *Drugs* used for Cattel, come from other Countries, which are of a contrary or different Nature and Operation from those of our own growth. And since all our Cattel do constantly live on the *Grass*, *Herbs*, *Seeds*, *Grains* and *Fruits* that our own Country produces, therefore those forreign Ingredients are more strange and disagreeing to them, than they are to men, because Man, through

through Vanity and Custom hath enur'd himself to them by the constant or frequent eating of Outlandish Productions, either entire, or at least by mixing them with their other common Food.

### *Of Horses Food.*

ONE of the best Meats or Foods for Horses is good *Rick-Hay*, that is about half a year or three quarters old, which has hear in the Mow, and so cut in fresh every day out of the Rick; for that is to be preferred before Hay out of the *Barn* or *Houses*, and will make all Cattel thrive and prove better; *First*, because the pleasant spirituous thin vapours of the Air have their free Circulation and Influences in and about it, which does powerfully penetrate all parts, even to the Center of such Ricks or Stacks, and keeps the pure spirituous Quality and *Balsamick Virtues* of such Hay living, and causeth the said Hay to settle closer and harder together than it will in Houses: therefore *Rick Hay* has a finer smell or scent than the other (which all Horses much delight in) and this proceeds from the briskness of the spirituous and balsamick Virtues; for this cause if *Rick-Hay* be well cured or

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made, all sorts of Cattel will chuse it before others, especially *Sheep*, who have the nicest and best Pallates to distinguish. All that can be alledged against this sort of Hay is, That there is some waste; which is inconsiderable, if the Season be dry, and care taken, as ought to be. For the contrary Causes or Reasons. *House or Barn-Hay* is not so good, viz. because there the sweet influence of the Air has not so free ingress and egress, nor can the more spirituous parts thereof penetrate such Hay, which does in a degree suffocate the Spirit thereof, and therefore it will not settle so close; for when the spirituous and balsamick Virtues of Hay are wounded or hurt, either by Suffocation or Evaporation, then the same becomes of a light hollow substance, and is of a dry Nature, of little heart or vertue, the Spirit being the true Life and moving Power of every thing, and the Air is the blower up thereof, which does keep the Spirit living: I do not mean the gross Element, but you are to understand, that in this gross Element of external sensible Air, there is contain'd a pleasant living spirituous Power, which is the true Life of all things, and its Rays do more or less penetrate all Bodies, but if by any accident, or on purpose its influence

fluence be hindered or prevented, then such things or places do presently contract great store of Humidity, and such Air becomes hot thick and sulphurous, whence are generated several sorts of Vermin and Insects, more especially when the season is hot; for *Heat* and *Moisture* are the occasion of the Generation of all such things; but where the Elements have their free Influences, the generation of all such Vermin is prevented; as *Moths* never breed in Wollen Clothes that are daily worn, nor *Bugs* in open Houses, but only in close places, as in Beds, and when packt up in Chests, where the Sun and Air are hindered from having free Influences, and so there is Humidity contracted, and when hot Weather comes, there are generated such Creatures, according to the Matter, and that Quality which does predominate, which if it proceed from the *Animal Life*, then the Creature so produced is of a stinking Nature, more offensive than any of those Insects or *Vermin* that are generated from the *Vegetative Kingdom*.

But the chief and great Food for Horses is Corn, viz. Corn in the Straw, which is to be preferred before Corn that is either only Threshed, or both Threshed and cleansed from its Chaff. For all sorts of

Corn, when cleansed from both Straw and Chaff, are too hot and glutenating, and over-heat the body and blood, and obstruēt the Passages, whence *Short-windedness* and many Inconveniēces proceed: But on the contrary, *Barley, Pease, Fatches, Beans* or *Oats* given in the *Straw*, are not only a firm dry strong hearty Food, but the *Straw* of each sort of Grain eaten there-with does open and cleanse the Stomach from all Superfluities, drying up the moist Vapours, and keeps all the Passages and the Bowels clean and free from hard tough or sharp Humours and slimy Juices, which often obstruēt Nature, and cause griping Pains, or *Plague in the Guts*. Also, this sort of Food does refine the Blood, and generate pure Spirits, whence proceeds Strength, Courage and Vivacity, and lively sparkling bold Spirits and Dispositions, and makes them drink freely, which much helps to the equal distribution of the Food; for this cause, *Oats* of all sorts of Corn are accounted the best and healthiest Food for Horses, because two third parts of them are Chaff; for should the Chaffie parts be separated from them, as is done in *Oat-meal*, and so given to Horses it would prove as hurtful as any, viz. as the common green *Wheat*, and more, it would

would so stop and heat the Blood; for the *Flower* of all sorts of Grains is gluttenating and obstructive; for in the *Flowerie* parts does consist the hot *Nurtritative Quality*, and in the *Straw, Chaff* and *Bran* is contain'd the opening cleansing and digestive Property, so that there seems to be a necessity that both should be eaten together, being most natural and helpful to each other: The *Chaffie Brannie* parts of *Corn*, and the *Flowerie* parts thereof may not unfitly be compared unto the *Whey* and *Curd* of *Milk*, when separated; In the *Whey* is contain'd the opening cleansing parts, in the *Curd* the *Nurtritative Quality*; the *Whey* being eaten is too hungry and opening to be taken as Food, and the *Curd* alone is too hard heavy and apt to obstruct Nature, and will afford but a bad Nourishment; therefore both *Butter* and *Cheese* must be eaten with *Bread*, or something that is like it, or else it will prove of evil Consequence.

But it is to be noted, that *Threshed Corn* of any sort, is an excellent strong hearty food for *Working-Horses* that go at *Grass*, especially all the *Winter*; let them lie out a *Nights*, and give them *Corn* in the *Mornings* before they go to work, and again at *Night*.

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It is very convenient, that all *Stable-Horses* should be put to *Grass* from the middle of *May* till the latter end of *June*, or until *July*; for all Cattel delight much in *Grass* after a long Winter; besides, *Grass* in the Spring is full of Life and Vigour, of an opening cleansing Quality; therefore good to purge and carry off those thick Juices and Humors, which the Winter and other Inconveniences have left behind; likewise, the open Air and lying abroad all night does wonderfully clear and purifie the Blood, dis-lodging many Impurities, which the *Winter* and those *Stables* have contracted, and cures the Feet and Legs of those Diseases and Maladies which hot Stables have caused; for Horses naturally abounding in heat, and standing in those hot steams and Vapours, the same are apt to over-heat and fret the Blood, especially in the Feet and Legs, which occasions Putrifaction, which is the principal cause of the Diseases in those parts, wherewith Multitudes of Horses are more or less infested.

*What Water is best for Horses to drink.*

**R**iver-Water deservedly challenges the first place of all others, and is much

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to be preferred before *Spring* or *Pump-Water*, it being made more friendly and fat by its running through various sorts of Earth; for the surface of the Earth does contain a fat *saline Quality*, which the Water sucks into it self, whereby this sort of Water becomes of a soft slippery Nature, opening and cleansing, far wholsomer for all Creatures to drink, and performing all uses in *Housewifery* better, and to more advantage than any other Water, except *Rain-Water*. Moreover, *River-Water* has the benefit of the Air, and sweet Influences of the Elements and Cœlestial Bodies, which do (as it were) purifie and open its gross earthy Body, so as it becomes more spirituous and airy than either *Spring* or *Pump-Water*, not so harsh and blinding.

The next Water in Goodness to this is *Spring-Water*, especially such as runs near the surface of the Earth, and proceeds from a good Mold, as *Sandy*, *Chalky Grounds*, which for the most part are of a warming soft Nature.

*Pump-Water* follows, which (where better is to be had) I cannot commend, by reason of its cold *Saturnine Nature*, whereby it binds the Body, and the constant use of it obstructs Nature; nor is it so good for any uses in *Housewifery* as the former.

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There want not some who do much applaud *Pond-Water* for Cattel, counting it a strong warm feeding Water; and indeed it is so in some sence, but much inferiour to *Running* or *Rain-Water*; for its constant standing without Motion does thicken and condense it, and renders it of a gross fulsome Quality, the thin spirituous cleansing Property thereof, being as it were suffocated for want of fresh *Supplies & Motion*; and where these two things are wanting no water can be good; For *Motion* cleanseth and destroys the gross thick parts thereof, which advantage *Pond-Water* has not, & therefore does commonly send forth gross offensive Smells and Vapours, and to Taste is dull and earthly, unpleasing to the Pallate and senses, which proceeds from a muddy Quality, and Excrements which do happen to such Waters, not having vent or motion to purge it self, which all *Running-Waters* have. And this want of motion and supplies do not only cause them to smell strong, and become of a thick slimy substance, but also causeth *putrification*, whence are generated various sorts of *Vermin*, which *Running-streams* are not subject to.

It is also to be noted, that that *Water* that hath any manifest smell or taste more than

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an *A fiery* taste and smell is not good ; For good *Water* has no strong or manifest smell or taste, or if it have, 'tis only a fresh pleasant *A fiery* Sweetness ; and therefore if you find any other *scent* or *gusto*, you may be sure that such *Water* is defiled by Accident, or else is not good in its own kind ; & all such Waters are unhealthy, either for Man or Beast to drink, being of a heavy dull Nature and Operation ; for that pure thin spirituous Quality before mentioned (which all good *Water* does contain) is here destroy'd or suffocated ; and then presently the dark gross earthy Phlegmatick Nature is awakened, even as it is in all other things, viz. When the pure Oyl and Spirituous parts are by any Accidents wounded or destroyed, the strong fulsom Natures of *Saturn* and *Mars* appear forthwith in their malevolent Forms. But so long as the Spirituous Qualities and Balsamick Vertues in any thing remain intire, & not violated, the strong fulsom Nature lies (as it were) hid or unmanifested, being incorporated in the Embraces of those good Vertues ; for the *Friendly Quality* does mix it self with every thing, according to its Nature, which is called, and really is the *Essential Vertue* of each thing ; but if the good Vertue be any way destroyed or impaired by external

external Violence, or by improper Preparations, be it either in *Meats* or *Drinks*, or the like, then that thing becomes of little use or vertue, but rather a loathing to Nature; and if such things are frequently eaten or drank, they prove prejudicial to Health, loading Nature with Obstructions, and cause dull Indispositions, as daily Experience shews.

For these Reasons, *Pond-Water* is not so good as that of the *River*; and the continual drinking of such stagnated Waters will generate thick Humours and gross Blood, hindering the Circulation thereof, dulls the Appetite, and occasions many occult Diseases, the rather for that such Waters are subject to various Excrements of the Cattel that frequent, which cannot there (as in *Running-Water*) be purged away, but proves of evil Consequence, and causeth Putrification and Diseases.

But here some will object and alledge, *That both Horses and Cows will chuse rather to drink Pond-Water than River.*—— To which I Answer; This doth often happen to be true, and no wonder; for I hope you do not expect your *Horses* and *Cows* to be better *Philosophers* than your selves, in distinguishing the Virtues and Vices of *Waters*; for the Palates of Cattel are adulterated

terated by Custom even as mens are ; for if you accustom your self to Food that is not well prepared, or Drink that hath an ill smack, yet in length of time it will be so familiariz'd, and so stir up and awaken its own Property in the Body, that the ill smack or scent can hardly be perceived : So great is the power of every particular thing to strengthen and incorporate its self with its *simile* in the Body, whence does proceed the Possibility in Nature of making all things in a certain sort friendly unto it self. Now *Pond-Water* is generally the warmest of all others, and those Cattel that are used to it, had therefore much rather drink it than other, the common use of it hiding the fulsome Taste and gross earthy Smell. But still, there are some *Ponds* that are constantly fed with good Springs, and others that in Rainy Seasons are plentifully supplied with *Freshes*, and the Water of either of these is very good and wholsom.

I am not insensible that these Rules and Observations will seem strange, and (perhaps) Ridiculous to the *wise Jackies of this Age*, since contradicting their beloved Prophet, *Custom* and *Tradition*, whom the Multitude admire. However, I am satisfied

fied in that I have, (by making them publick) performed my Duty to my Country, and so leave them, not despairing but that there may possibly be some few found of so much Ingenuity as to make Trial of them, and then I doubt not but (how mean, uncouth or inconsiderable soever they may now seem) they will acknowledge them to deserve both Thanks and Imitation.

## C H A P. I I.

*Of Sheep, their Natures,  
and the best way to secure  
them from the Rot and  
other Inconveniences, and  
preserve them Healthy.*

**S**HEEP are a sort of Animals highly to be esteemed, as well for the Excellency of their Natures, wherein they transcend most other Creatures, as for the manifold Benefits they afford unto Mankind.

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The Dignity of their Nature renders them the *Emblems* of *Innocency*, and fit *Metaphors* for *Virtue*: Thus not only *Princes* by the *Heathen-Sages* are called *Shepherds*, and their obedient and well govern'd Subjects, their *Sheep*, to intimate that no other Species of Creatures are more inclinable to good Order, or so readily governable; but even in sacred Writ the People of God are every where denominated, *The Sheep of his Pasture*; and Christ himself likens his Disciples and Followers to *Sheep*, and calls himself, *The good Shepherd that layeth down his Life for his Flock*. And this was for the near Affinity Sheep have to Equality, and to the harmless innocent Life and Principle, which Christs Sheep and Lambs do live in. But on the other side, he compared *Evil Men* unto, and called them by the Names of wild, fierce, savage, ravenous Beasts, as *Bears, Tygers, Wolves, &c.* because that sort of degenerate men do live in, and are acted by the uneven fierce and cruel Nature and Principle, and have therein an Affinity with the Beasts before mentioned. And thus there is as perfect an Antipathy between the friendly innocent Principle, which governs and rules in the Hearts of Christs People, and those that are guided by his holy Peace-breathing

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Spirit, and those other that live in the power of the fierce Wrath and uneven Nature, as between *Sheep* and *Wolves* or *Foxes*, and the like Beasts, whose very sight does afright and amaze them, even more than that contrariety proceeding from their Radixes, *Sheep* being dignified as it were with a gleam of the Cœlestial Principle of Unity, having no manifest Quality predominating; whereas on the contrary, all the before-mentioned Beasts of Prey have their predominant Quality standing in the *fierce Wrath*, as appears by their unsightly Shapes, their frightful Howlings or Noises that they send forth, their cruel Inclinations and bloody Dispositions.

To speak more plainly, *Sheep* are in Temperature moderately *Hot* and *Moist*, and in Complexion *Phlegmatick-Sanguine*, with a mixture of *Melancholy*, and if they exceed in any of the four Humours, it is in *Moisture*; their Radical Fires burn but gently, being of a good equal Temperature, whence their sweet and amicable Natures and Dispositions do arise; For this cause all *Inequality* is an utter Enemy unto them, especially excess of *Moisture*. For they are very porous, by which the moist vapours of the Air do powerfully penetrate



penetrate them on all parts, which causeth such Quantities of *Wool*, and does supply them with store of Moisture, which when the Air is humid, or too much wet weather happeneth, proves prejudicial unto them; for this cause *Sheep* can live longer in times of Drought, [than many other Creatures, without Water, and receive less prejudice by the want thereof; though all Creatures are more or less nourished by this way, and do suck in their spirituous moist Nourishment, like Sponges on all parts; if this were not so, no Creature could subsist: For the attractive Quality and natural Heat do in a hidden way draw in the moist spirituous Vapours, which the Element of Air does plentifully afford; and the more Humid the Air is, the greater Quantity of Moisture is received into the Body, which Nature performs in a Magnetick Insensible way; but the same does more manifestly appear when the Season is wet, the Element of Air being then more imbib'd with Humidity than in drier times, and therefore most or all Creatures will then live with, and desire lesser Quantities of Water than when the Weather is dry, though the Meat and Labour be the same. This may also appear in Man; If he shall live temperately in his Diet & Exercises, so as he do not sweat, nor

any other way affront Nature, to put her to the Expences of too great a Transpiration, then let him drink a pint or a quart in twenty four hours space (which is a sufficient Quantity for such whose Labours are easie) then observe that such an one shall make more Urine in quantity than he drank; and if the Season be moist and the Air humid, he will make near double the quantity, provided he do not eat Foods that are over Salt; for such do naturally heat the Body, and consume the thin moist cooling Vapours, which serve for the help of Concoction, and do comfort and refresh Nature. But on the contrary, if a man shall drink *two or three Gallons in a day*, as many do (though to their shame, and the Injury of their Healths, especially if their Drink exceed in strength) then it is to be observed, that such an one will make but half, or not half the quantity of Urine, as he swallowed down Liquor. And also, it is to be noted, that the more Temperately any shall live, and the smaller the quantity of Food they eat, the more Urine they will make, that is, proportionably to their Drink; for Abstinency cools the Body, opens the Pores and Passages, sets the Natural Spirit at liberty, and strengthens the Attractive Faculty; for this cause, a proportionable

portionable time of fasting makes all the Members and whole Body light and airy. But to return to our subject —

The more *Sanguine* and equal any Creatures are in their Qualities, the more apt they are to be put out of tune, when any affront or disorder is offered unto them; for this cause *Sheep* cannot endure any kind of Extreams without manifest danger to their Healths, they being sensible of every Inconvenience, whether it be from their Keepers, or from the Elements, by reason of their tender Spirits and natural Heats, so that every disorder wounds their Health, as if they be but driven a little too hard when the Weather is hot, or if they be coursed with a Dog, or the like, which puts them into an heat, in any such case, if their Keepers suffer them to lie down whilst they are yet hot, and this be done often, it will make them break out with a *Scab* or *Mange* when they come into fresh Pasturage or about *Michaelmas*. Also, if they are *Folded too close* it will occasion the same Disease; or if in Summer time and hot Weather the Shepherd do move them too often out of one place into another, as the custom of some is, who do not understand the Nature of this delicate Creature, especially if it be in the heat of the day, it will keep

them from proving or thriving, and also cause the same Distemper. So likewise much wet will Rot them; therefore Shepherds ought to be the most knowing, and careful of all Husband-men, since they are to preserve so timorous and tender a Creature, whose Nature cannot endure any Inequality without danger.

It will be convenient that all Shepherds in dry Summers, who keep their flocks in common Fallow-Fields or Downs, when Grass is scarce, and that they have no keeping for them but what such miserable Commons will afford, should let their Sheep out of the Fold betimes in the Morning; not that they naturally delight to feed early, but in times of Drought, and where Water is not near at hand, then early in the Mornings the Air is moist and full of humid Vapours, which powerfully penetrate, and are suckt in through all parts by the way of the Pores, which Nature has more advantage to perform when they are out of their Fold, because they spread themselves into fresh open places, where the Air is more humid thin and spirituous than in Folds, where the Breathings and Heats that do proceed from the Sheep, do make such Airs thick and hot, rather suffocating, heating the Blood and drying up the cool refreshing Moisture:

Moisture : for this cause, if they are pen'd close, it gives them the *Scab* or *Mange*, as is mentioned before.

You are to take notice of the Seituation of your Field or Downs, and in the Morning walk or slait your Sheep gently on the highest and and driest parts; or if there be Corn-fields or humid Pasturages, then feed them by the edges thereof for three or four hours, till they begin to be weary, and the heat of the day comes on; But remember that you do not use any Violence towards them, for violent Motion will beat and spend their Spirits, and dry up their Radical Moisture, and stir or awaken the *Central Poysons* and Original Heat, which ought not by any means to be awakened; and yet the same is sooner done in them (if care be not taken) than in other Creatures, by reason of their weak timorous Spirits and tender natural Heats.

But when the Sun draws near the *Meridian*, viz. about ten or eleaven of the Clock, you ought to turn them from off the edges of such Pasturages or Corn-fields into the lowest Vallies or Clayie Grounds that your Field will afford, and there let them lie at large, and at the greatest ease you can, and as scattering as your Valley will afford, till folding time, which ought (if the Drought

be great) to be late, otherwise not. You ought at all times to use Tenderness and gentle Behaviour to your Sheep, but more especially in dry times, and when the Grass is scarce; for a far lesser quantity of Food will supply Nature's wants when they are still, quiet and lie at ease, and a less quantity of Water, than when they are hurried out of one place into another; for Motion, especially in hot seasons, and in the heat of the day, does cause sweating, and too great an evaporation of the Spirits, whence follows faintish Indispositions, that bring very ill Effects.

This Order all Shepherds ought to observe from the latter end of *May* till *August*, if hot dry Weather continue so long, and being duly follow'd, will preserve your *Sheep* from many Inconveniences, especially from breaking out with the *Scabb* or *Mange* towards Michaelmas, or when they come to fresh Pasturage.

As for the time of *Shearing of Sheep*, there are various opinions amongst Shepherds, some will have it sooner, others later; but for certain the best is to unclothe them betimes, viz. in the latter end of *May* or beginning of *June*, and many of the Sheep-masters and Shepherds are of the same judgment,

ment; but out of a certain Policy they will not shear them then, because they should sweat in their Wool, which makes it watery, heavy, and consequently more for advantage; but that is not any part of my Work, I only aim to inform you the best and most Natural way and means to preserve them sound and free from Diseases, and for that purpose it cannot be denied but that the Shearing them betimes is best, especially in hot Summers; for their Wool is so thick and hot as it causeth them to sweat much, which evaporates the Spirits, and causeth faintness, weakening the Natural Heat, which hurts the digestive Faculty of the Stomach, and that by degrees disables them to go through an *hard summer*; for after shearing is commonly the hardest time for Sheep, especially for all *Fild-Sheep* (which are the subject of my present Discourse) whether it be a seasonable time or not; for *Sheep* will prove better after they are shorn than before: And if the latter part of the Summer be dry and hot, then there is but little Grass; if wet, the Sheep being newly unclothed, are cold and uneasy, and also hungry, but the Grass is then of a gross substance, and but of little Vertue, it being the Declination of the Sun, all things fade and decrease in Power, Vertue and Strength:

Strength : And such *Sheep* as are by good Order well kept in the beginning of the year, shall be far better able to go through an hard time, (which generally happens in the latter end of Summer, *viz.* in *July*, *August* and *September*) than those that are out of heart for want of good order and keeping; even as a Cow which is well winter'd will give a far greater quantity of Milk the following Summer, than one that has been hardly kept.

When Summers prove Wet, especially when the Rains come in about *June* or *July* then these following Rules ought to be observed, whether your Field be subject to the *Rot*, or the contrary; for Wet is a far greater Enemy to *Sheep* than Drought, as daily Experience does testifie, though all Extreames are bad. Therefore the *Shepherd* in all such Seasons ought to let his *Sheep* continue in the Fold till seven or eight a Clock in the Morning, or longer, if the Morning be very moist; in which time the comforting Beams of the Sun, with the help of the Air, will in part, or wholly have exhal'd and dry'd up those moist slimy Vapours the night distill'd down on the Grass, which being gone, the Grass is much more wholsom. Besides, their lying long in the Fold doth beget a sharp piercing Appetite;



petite; for Fasting does naturally digest and clean the Stomach and Vessels thereof from all superfluous flegmie matter, which is contracted by that too much moisture, which Grass in wet seasons does plentifully contain; for the action of the Stomach and Natural Heat is never idle, if the Creature be in health; so that when it is not supply'd with its usual food, then it powerfully attracts or draws unto its self all such gross matter and superfluities, and casts it forth both upwards and downwards, thereby preventing matter for the generation of Diseases; and when the Stomach is thus purged and prepared by due fasting, then a little inconveniency in food will not hurt, whether it be in quality or quantity; for a vigorous well prepared Stomach does not seldom make good Nourishment of very ordinary food.

Further, the *Shepherd* is to observe to fold his *Sheep* before the Dews fall, whereby he may avoid many Inconveniencies; nor need he fear that the long Nights lodging will hinder them from proving; for all Cattel that have clean sharp Appetites will eat as much in two hours as others will in four, whose Appetites are imperfect and Stomachs foul and obstructed through flegmatick Juices and superfluous Humours;

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Besides, *Sheep* do not naturally care for feeding in the Morning, whilst the Dew is much on the ground, except in times of scarcity, which seldom happens in wet seasons; the Passages of *Sheep* are then furr'd with a moist slimy matter, which ought always to be cleansed, either by *Fasting*, or by some drying food, as *Hay*, *Corn*, or the like.

If *Shepherds* observe these Rules, they may prevent most of the Diseases *Sheep* are subject to, since for the greatest part they are occasioned for want of good Order and skill, as Heats, Colds, Over-wet weather, being folded on New-plow'd moist grounds, or for want of a little Hay in the latter end of summer, viz. in *July*, *August* and *September*, when the Weather proves wet and cold. And though your Field or Pasturage will not Rot your *Sheep*, yet it may and does oft-times cause a great number of Diseases, many of which prove fatal to them, as the Diseases of the *Gall* and *Jaundies*, *Choller*, and sickness coming of rough *Flegm*, *Blinding*, *Stoppages*, *Water in the Belly*, *Red-Water*, *Coughs*, *turning Evil*, *Pains in the Joynts*, *Lameness in the Feet*, and the like Evils and Distempers.

*Shepherds* should likewise observe, that after an hard Summer and great scarcity, when

when they put their Sheep into fresh Fields and Pasturages, where there is plenty of Grass, if then he intends to preserve them free from Disorders, he ought not to let them eat as much as they will, but only *bait* them (as they call it) and when they have eaten pretty well to take them out, and let them have a sufficient time to digest it, and then turn them in again; and continue this order for a Week, or two, or three, as you shall see occasion; and though your Sheep do not look so full, and prove so fast as others, that *lie at Rack and Manger*, (as the Proverb is) yet in conclusion they shall gradually attain to the same or better Proof and Well-liking with others, and be abundantly freer from Disorders and Diseases. This the Shepherd may remember, *That from Midsummer to Michaelmas is the most dangerous season in the whole year*; and therefore then he ought to be most careful and circumspect. And of this I shall now proceed to give the true Grounds and Reasons in Nature.

The most hazardous time for occasioning the *Rot in Sheep* is from *July* to the last of *September*, especially if there be Floods or constant Rains; or moist foggy Airs.

There are many Opinions, what the  
matter

matter is that does breed the Rot in Sheep, some say the cause is, their licking up of small white Snales, which much Wet does generate; others think that it is occasion'd by great Dews, and others have other Fancies, which I forbear to mention, being all besides the business. For most certain it is, that the true cause of this pernicious and fatal Disease in Sheep is too much Moisture at the season before-mention'd; for they very rarely Rot at any other season of the year, though there be the same occasion, as to the Weather, which all Shepherds and Sheep-masters ought well to consider. As for Example; Suppose Wet weather comes in after *Michaelmas*, viz. in *December* or *January*, and hold so most part of the Winter, yet this shall not Rot Sheep, except some few in low Marshie Moorish Grounds, where they have store of Grass, and lie nights and days and have no Hay given them. Or if Rains and floods come in *January*, *February*, *March* or *April*, and hold dripping till the latter end of *May*, or beginning of *June*, and then cease, and a dry Summer follow, this also will not cause Sheep to Rot, except (as is said before) in some certain low Grounds, a few may be infected.

Hence it appears, that from the latter end

end of *July* to the last of *September* or *October*, is the time for generating this Disease, and wherein it reigns amongst Sheep, if that season happen to prove wet. Now the Reasons why Sheep are not so subject to this Disease at other times of the year, are,

1<sup>st</sup>. If Rains or wet Weather come in after *Michaelmas*, in *December*, *January*, or the like, the season then is cold, which does check and consume the raw indigested slegmy substance or matter, which all grass is filled with in the latter end of Summer, viz. in *August*, *September* and *October*, as appears by the Latter-Math or Hay made in those Moneths, what poor feeble stuff is it, in comparison of that Hay the first Spring produceth? And how little heart it affords to those Cattel that feed thereon?

2<sup>dly</sup>, In this Winter-season most Sheep are in part kept with Hay, which dries up and consumes all that superfluous Moisture which is so injurious to Sheep.

3<sup>dly</sup>, The Coldness of this Winter-season causeth the natural Heat in all Creatures to become more Central, which gives strength and power to the Stomach and digestive Faculty to digest and throw off all raw cold superfluous matter, which at the other before-mentioned season, gives occasion for the generation of this Disease;  
for

for all cold weather strengthens the natural Heat, sharpens the Appetite, and makes the Spirits strong and powerful. Thus both Men and Beasts have sharper Appetites and stronger Digestions, and can without prejudice, eat more Food in cold seasons than in hot, and less Drink does serve them; for the stronger and more lively the natural Heat and Spirit are, the greater and sharper is the Stomach; but a less quantity of Drink will suffice Nature, because all external Heat, if it exceed the *Medium*, draws forth and evaporates the pure subtle Spirits, which impedes and weakens the Natural Heat and Action of the Stomach, and then the hot fierce original Fires of *Saturn* and *Mars* are stirred up, and become manifest in all the external parts of the Body, which indisposeth the whole, and makes the Members glow with an unnatural Heat; and therefore then all Creatures desire and require more Drink and less Food; but then they are not so strong and lively as in cold, but faintish, and more apt to contract Diseases from every Inconveniency or Disorder.

4thly, If Wet or Rainy Weather comes in in *March* or *April*, and goes out in the latter end of *May* or *June*, then there is no danger of this Disease, because they are

are kept with *Hay* most part of the Spring, which as is mentioned before, destroys all the putrifying Matter; Besides, the Spring is powerful and lively, giving Life and Vertue to all Creatures, the warm and enlivening Beams of the returning Sun embrace, the reviving Nature, fills all things with Spirit, so as that the *Grass* and *Herbs* then are freed from, or nothing so subject to that gross flegmy Substance most sorts of *Herbage* consists of in the latter Spring, by which all Creatures are healthier, and better able to withstand Disorders or Inconveniences that happen from the Elements. Besides, *Sheep*, as is hinted before, have been at *Hay* a considerable time, which is a sound, healthy, hearty Food, suitable to their Natures, and drying up all Superfluities; nay, the very *Season* it self is an Antidote and Preservative; for how pleasant, lusty and vigorous is every thing brought forth at the approach of the Sun? and how joyful all the Creation is, every thing seeming to sport it self in various Delights? But when once *Phœbus* drives down his fainting Steeds, and with shorter Marches descends with his Charriot from the back of *Cancer*, then quickly does all Natures Wardrobe begin to be sullied, every *Vegetable* and *Animal* droops, de-

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cays and languishes, and the Earth mourning the Retreat of her Coelestial Lover, with his golden Locks, brings forth none but Sickly and Rickety Productions. And therefore no wonder if so tender a Creature as *Sheep* be at that time much more lyable to contract this Disease for the Reasons aforesaid, than in the Spring.

5thly, But to come to some more particular Reasons; all Astrologers say, that *Sheep* are under the dominion of the Coelestial Sign *Aries*, into which the *Eye of the World* enters the 9th or 10th day of *March*, at which time the Sun is strong and powerful, as being exalted therein; and therefore then this glorious Coelestial Body by its benevolent Influences, cheers and comforts all things; But on the other side, about the 11th of *September*, *Sol* enters *Libra*, where he is in some degree impeded or debilitated, as being in opposition to his Exaltation: These Coelestial Influences do often take place, but more especially when other Causes concur, as when Rains come in about *July*, and continue till *September* or *October*, and the like.

6thly, You must consider that at this latter Season of the Year, *Sheep* have passed through the Heats of Summer, which have awakned



awakned their natural Heat, stirring up from the Center the hidden, or sleeping Poysons, whence the Spirits on all occasions are apt to be evaporated, and Diseases generated, which then meeting with Food full of gross Humors, and earthy stegmatick Matter, arising from declining Vegetations, do then manifest themselves to the great prejudice of Health; for which Reasons those Moneths of *July, August, September* and *October* are most dangerous both to Man and Beasts; Are not Men more sickly in this Season than in any other? and also Diseases then contracted more fierce and mortal, as *Plagues, Rots, Murdrains, &c?*

Not that it is to be doubted but *Sheep* may Rot, or have watry Diseases in the Winter, as well as in Autumn, but then it must be such as lie Night and Day in marshie wet low Grounds, living chiefly on Grass, which in all wet Seasons, without giving them some *Hay* at times with it, is very pernicious to them; whence it comes to pass, that most Years such Grounds do more or less distemper *Sheep*; As for Example, in *Northamptonshire* and *Leicestershire*, where their Land is rich and low, their Grass plentiful, and *Sheep* large, but the Country-Farmers are cunning  
 E 2 enough

enough to save themselves pretty well, for knowing that their *Sheep* are subject to this fatal Disease, they are careful to time it, and bring them up to *London Market*, before they are too far gone, and then our Citizens and dainty Dames do make good Cheer with this stately and (no doubt) very tender Mutton, and are as Blith and Merry at the Burial of their Carcasses in their own Paunches, as Young Men and Maids are at their *Whitson-Ale*, or liquerish Matrons at a Gossipping.

Some do say, that there is a *Spring Rot* sometimes, but this is very rare, and when it happens, the chief Cause has been either the disorders of a wet Winter, where care has not been to give them a sufficient quantity of *Hay*, or that they have fed in low wet Grounds, where they have eaten too great a quantity of Grass, or else they have been Touched the *Michaelmas* before with the Rot; and though they do hold well all the Winter, yet when the Spring comes, the hidden Distemper manifests it self, for at that time Nature has a fresh and lively Motion, and what is Infirm will then appear.

Having thus discoursed and laid open the Cause of the Rot in Sheep, from the Closet

of Nature, and pointed out the time when, and by what means that Mischiefe is to be feared; so that I hope all Shepherds and Sheep-masters will hence-forth take particular notice when Rains, and much wet weather happens about *July, August* or *September*, or when it is generally a wet Summer, and continues so till towards Michaelmefs, and that they will remember, then is the Time to be feared of a general Rot. I shall now proceed to befriend them with some Directions, how to prevent the danger in that case threatned.

1<sup>st</sup>. You ought to keep your Sheep in the Fold till eight or nine a Clock in the fore-noon, or longer, according as the Morning is either wet or dry, the Air humid or clear; or if there be great Dews, as often there are in *August* and *September*, and also in *October*; and when the Sun and Elements have pretty well dry'd up the moist Vapours and Humidity off from the Earth, then you may let them out, and keep them on the highest Ground, and where it is dryest, and if the day prove dry, then you may about the middle of the day feed them in the lower grounds for two or three hours; and when it draws towards Evening, put them again on the higher places, always observing to fold them be-

fore the Dews fall, and let them be folded on dry grounds, it being injurious to Sheep to be out late at night, by reason of the humid Vapours which then arise.

2dly. If it do chance to rain a considerable part of the day, then you ought to give your Sheep a little Hay at night and in the morning, which is the surest Remedy against this Disease, and also many others; for dry Food is proper at all times for Sheep, especially in wet seasons, and ought to be given them once a day all the Moneths before mentioned. There are likewise other sorts of Food, which are admirable for this purpose, viz. When the Weather is very wet, and the Air humid, with great Dews, to give them three or four times a week, either at night or morning, Oates in the straw, or Pease and Barley; this will prove an absolute prevention of the fore-mentioned Disease; or if your Oates or other Grains be Thresh'd, then mix some Salt with them, and so give it them. If this be continued, and the afore-mentioned Observations followed, it will certainly prevent the Rot and other Distempers; for this dry Food does afford such a firm Nourishment, that it dries up and consumes all superfluous Moisture in the Body. Now the Rot in Sheep is a *Dropsical Disease*, of the

the overflowing of grois Flegmatick Humours, which in a little time spoils the Complexion, that it becomes of a pale waterish Colour: It also generates hard congealed matter or knobs, corrupting the fountain of Blood, and causeth the Body to become cold; for the Bodies of all Creatures have their Original from the Watery and Earthy Qualities, as the Spirits have theirs from the Element of Air: But in what thing soever the Element of Water does too violently predominate, there all is poisoned, the Natural Heat loseth its power and proper Action, and Nature is put out of her way, and all the Humours and sweet Oyl, or Balsamick Vertues turn sower, or become of a stinking Rankness, whence proceeds Melancholly, and a sad heavy Spirit, which is the beginning of Sorrow and end of all Pleasure, which nothing will so well prevent as continual supplies of the before-mentioned Foods, viz. Hay, Corn in the straw, or Threshed Corn mixt with a little Salt. This will certainly cut off the causes of this Distemper in the bud, if other circumstances, mentioned before, be duely observed.

There is another thing which will very much help to prevent the generation of this Disease, (the *Rot in Sheep*) viz. to have

large sheds, or low wide Houses, like Barns, but open on all sides, to house your Sheep in, during wet cold Weather, which is a general Rule in *Flanders*; and when the day proves wet, many times they will keep them in the House all day, and give them Hay; but at all times they observe not to let them out before the Sun and Elements have exhaled the moist Dews and Vapours, and to house them again at Night, before the said Dews and Humidity falls; by this means they preserve their Sheep from the Rot; whereas otherwise their Land being low, their Sheep would almost every year be swept away thereby.

But note, that these Rules and Observations must be Timed; for a little Industry and small Charge may prevent the Mischief; but if once your Sheep be tainted, then it will be an hard matter to recover them; you may possibly preserve them, with a great deal of care and charge, till spring, but then most of them will dye. Therefore be sure use these Preventive Remedies as soon as you perceive the Weather begin to require them.

But when there happens three or four days, or a week of dry Weather, then you need give them Hay but once every other day, or a few Oats or other Grain,  
either

either in the straw, or threſht mixt with a little Salt, as you ſee occaſion. I would, by the permiſſion of the Lord, be he that with four or five Loads of good old Hay, viz. Hay one year old, and a few Oates or other Grain, preſerve and ſecure three or four Hundred Sheep from the fore-mentioned Diſeaſe in a general Rot, and I would not take any other meaſures than what are before ſpecified.

Thoſe Sheep-maſters that live in places ſubject to the Rot, may do well to change their Sheep every two, three or four years, for Hill-Country Sheep, which will, on the change of Paſturage thrive much better, and not prove ſo ſubject to Diſeaſes; for change of Paſture for Sheep, and Air for Men, generally proves Healthy: In all Hilly poor Grounds, where Sheep do work hard for their Living, they do thereby become healthy, ſtrong and hardy; for Nature in all Creatures does uſe higheſt diligence to Arm and defend her ſelf againſt thoſe Inconveniencies hard keeping and labour bring on her: But thoſe Sheep that are bred in Rich Paſtures, where they have Graſs in ſuperfluity, lying at eaſe, filling their Bellies without much labour or motion, like idle People, who feed to ſuperfluity and to ſleep; ſuch Sheep, I ſay, are ſubject

subject to many Diseases; for no Creature can attain to Fatness, except they have Ease, and superfluity of Meat and Drink, which consequently renders them full of gross Phlegmatick Humours and Juices, which do in a degree deprave Nature of its innate Heat, and as it were suffocate the pure natural spirits and strength, and stop the Passages and contract the Vessel of the Stomach, and give much flesh and little spirit, and that too very impure; Hence the Flesh of such Creatures that are large, and bred in low Marshie grounds, loaded with fatness, is nothing so sweet and pleasant as that of smaller Cattel, that are fed more moderately on high dry Grounds. Nor will their Flesh take salt or keep so well or long, nor breed so good Nurtriment, more especially in the said Moneths of *August, September and October*; for then the flesh and fat, not only of Sheep, but all other Animals, is far more gross, and fuller of slegmatick Juices than at any other times of the year, and that's the Reason it will not keep so long, or take salt, as at other times; for where the Phlegm abounds in any flesh, or fat, there the pure Spirits and balsamick Vertues are weak, & those few that are, are impure, therefore such Flesh presently turns to Putrification, the gross Juices and Humidity



midity hindering the Salt from incorporating with it; for where the spirituous part of flesh is hurt or wounded, either by over-fatness and phlegmy substance, or the Creature surfeited, or the flesh kept too long after 'tis killed, &c. then such flesh will not take salt, nor keep as others do. If you think this strange, ask the Tallow-Chandlors whether the Tallow be not fuller of gross Phlegm in Summer than in Winter, but more especially July, August, September and October; Which does render all Creatures more subject to Diseases in that Season, than at other times, and their flesh unclean, and apter to generate Diseases in men that eat it, as I have more clearly and largely demonstrated in our *Treatise of Temperance, and the Nature of Things.*

### *Of the Language of Sheep.*

**A**lthough Sheep have by Nature but one One only Tone or Bleat, yet they can communicate their Minds to each other by varying and altering the same, according to the respective states of their Minds and Spirits, and suitable to the occasion, no less readily than Mankind do convey their

their conceptions by articulate words; for when such a Centre is awakened, then presently such a sound is predominate in the Bleat; the like is to be understood in all other Creatures, even in Men; for every Word does vary in its Sound, according to what Property is awakened in the seven-fold Nature; and look whatever Property carries the upper Dominion, such a Sound or Tone is chief in the Word, and carries along with it the power of that Property or Principle, and by way of spirits it incorporates with its similes, in those to whom such words are directed. And according to the Radix of each word, so do they kindle either Love or Anger; for every Word does sound forth the state and nature of that *Center*, whence they proceed.

Which the great Prophet *Moses* seems to intimate, where he saith, That God brought all Creatures to Adam, and he gave them Names expressing their Natures, or according to their Natures. That is, The very Word in it self did comprehend and sound forth the genuine Nature, Complexion, Disposition, Inclination, and what Form and Property did predominate; so that to hear any Creature named, was (then) to have a compleat Definition, or at least, Description of the true internal Nature

Nature, Virtues and Vices of that Creature ; which was the true Language of Nature, and the Original, which Man hath fooled away by suffering his Mind and Desires to enter into the evil, unclean, violent, savage, wrathful Nature of Bears, Tygers, &c. But the Beasts and Birds do still retain that first natural Mother-Tongue, which the Creator endued them with in the beginning, and are not deprived of it, because they have firmly and constantly kept and observed the pure Law of Nature ; and therefore can understand by one single Bleat, Sound or Tone the various States, Inclinations and Dispositions of each other, as also express Follness, Hunger, Love, Hate, Joy, Sorrow, where they should be, and the contrary ; which no mortal Man can do by any one Word, Sound or Tone.

As for Example ; A Flock of Sheep of four or 5 Hundred are slaiting and grazing by a Corn-field, or inviting Pasture, if any one of them sees any pass in the Hedge, that *Sheep* shall slip in, and fall a feeding with silence, and not so much as Bleat, or hardly look up, except for fear, knowing she is where she ought not to be ; But observe the next *Sheep* that sees this that is got into the Corn, no sooner does she give a Bleat or two, but it does as sensibly  
call

call or alarm the whole Flock, as particular Words do men, or the sounds of Trumpets and Drums do Souldiers, and then presently they all fall to running into the Corn, making a noise, and Bleating till the whole Field ring of them. But at other times, particular *Sheep* in the Flock will bleat for sundry occasions, as when they want their Lambs or Fellows, as also when they are otherwise discomposed with Hunger, Cold, or the like, but then none of the rest will so much as look up, except their Lambs, which if they are within hearing, will run through the whole Flock, and quickly find their proper Dams by their Calls. Also, they can distinguish the Shepherds Whistle, which is performed by his Hand, from all other Whistles, and will turn at the hearing of it, and many other things of the like nature; which experienced and observing Shepherds know to be true. So true it is that the Creator hath endued all the Inferiour Creatures with admirable Natural Gifts of Self-preservation, and distinguishing Sences amongst themselves, far exceeding Man, who yet was made a thousand degrees more sublime, but he wandered out of the Path of that pure Law and Way he was ordained to walk in, whereas those other

other inferior Creatures have not; and therefore they all retain those Original Gifts bestowed upon them in their Creation.

The Scriptures of Truth do testifie, That the Holy Antients in the first Ages of the World did understand this Original Language, which is the true Language of Nature; for thereby *Adam* gave apt and proper Names to all the Host of Heaven and Earth & Seas, & to his Wife *Eve* or *Hevab*, as also to his Sons, *Cain* and *Abel*; in which Names in truth were couched their Natures, and what property or seed was predominant in each of them. And so, in several after Ages, divers of the Wise Men having the same Knowledge, did always give their Children such Names as did expresse and significantly demonstrate their Natures, Inclinations, and what Property or Quality was predominate in them: And likewise it did often expresse and sound forth the Providences or Accidents (as we bindly call them) that did attend them at or near the Conception or Birth. The very same Rule they followed in the Appellations of Places and Cities, so that he that did understand the true Notation, Nature or Signification of their Names, did know what Quality or Principle

cle had the Dominion in them, whether  
 Vice or Virtue, Love or Anger, and the  
 like; for they did not give Names by guess,  
 or at a venture, or because the Parent's  
 Name was so or so (for I do not remember  
 one Person in all the Bible that bears his or  
 her Fathers or Mothers Name) nor upon  
 idle or vain Conceits, as most or all do  
 now-a-days, without understanding or  
 enquiring into the Signification of them.  
 Whence one calls his Daughter *Ursula*,  
 (that is, a little Bear or Cubb) when per-  
 haps she is as pretty a Well-bred Wench as  
 any in the Parish, and another names his  
*Prudence*, when she is the silliest foolish-  
 est Slut in the whole Town. These Absur-  
 dities those wiser Times avoided; nei-  
 ther would they chuse good Names, except  
 they were suitable, and did naturally  
 expresse their Natures and Qualities. For  
 they did not seldom give their Children  
 Towns and Places Names, which did  
 expresse their Evil Nature, when the  
 Truth of the matter so required. As  
 the Name of *Nabal* signified *Folly*, and the  
 Reason is given by the Text, *Because Fool-  
 ishness was with him.*

Hence it was a frequent Custom amongst  
 these wise Antients and men of God, to  
 change their Names according as they were  
 changed

changed in their Nature. As in the case of *Abraham*, his Original Name was *A-bram*, which does sound forth and signifie the outward Nature and Principle of Wrath, which all Mankind had fallen into through Sin, Transgression and Violence; but when he turned his Will unto the Lord, and believed in him, and when (as its said) the Word of the Lord came unto him [That is, when he became enlightened by the divine Principle of Gods eternal Love, and waxed Obedient unto the holy Voice of Wisdom] Then the Lord said, thy Name shall no more be called *A-bram*, but *A-bra-ham*; which is as much as to say, *The Father of the Faithful*: whereas *A-bram*, his first Name, signified a great Lord, or Father in Nature; but *A-bra-ham* denoted not only a Father in the outward Nature, but a faithful Father, in whom the Love and Light of God did govern. The same is to be understood of *Jacob*, when he wrestled with God, and overcame; then, and not till then, the Angel said unto him, *As a Prince hast thou Power with God, and with Man, and hast prevailed; therefore thy Name shall no more be called Jacob, but Israel*. Which latter Name does comprehend and truly signifie both the Divine and Humane Nature, in which all Mysteries lie hidden.

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This Myſtical Language ſome of the Holy and Wiſe in all Ages underſtood even to the time of the Manifeſtation of the Son of God in the Fleſh, who himſelf ſaid to *Simon* his diſciple, Thy Name ſhall be called *Cephas*, (which does ſignifie, a *Stone* or *Rock*) after he had made that ſound Confeſſion, *Thou art Chriſt the Son of the living God*. On the Belief of which, as on a *Rock*, the Doctrin of Chriſtianity is founded, and the Gates of Hell cannot prevail againſt it. So Paul was firſt called *Saul*, a Name of the fierce Wrath and lordly Spirit, as appears by King *Saul*, who diſobeyed the Voice of the Lord, and perſecuted *David* without cauſe, and ſo alſo did this *Saul*, the Servants of God, with all Violence, and a mad zeal, Imagining, that therein he had done God good Service. But when once the Lord had met with him, and ſtruck him blind, in order to giving him true light, and had altered his Nature and Spirit, then the Lord tells him, he ſhall no more be called *Saul*, but *Paul*; a Name of Humility and founding forth the Principle of divine Love. So Incongruous and Abſurd was it thought to continue thoſe Names which were not ſuitable to the Natures of thoſe that bear them.

Yet nothing is more frequent amongſt  
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us, nay, many in these latter days do chuse Names for their Children, not only unfit and unsuitable, but even such as does signify the holy Vertues, even of very Divinity it self, as *Faith, Hope, Charity, Grace, Emmanuel, &c.* Which Names do truly signify the Goodness and holy Vertues of God; which rarely have any simile with the predominant Qualities in the People so named: Therefore every time such People are named, those that call them are not only guilty of a Lye, and Breach of that Command, *Thou shalt not call Evil Good, nor Good Evil*, but also do take the Name of the Lord in vain, by expressing the holy Virtues, without due regard, and blasphemously attributing them to such as live in the contrary Principle, viz. of Fierceness, Uncleanneſs and Wrath. What a Mistake (not what an Impiety) is it to call a Vile Wicked Man *Emmanuel*, which is the true Name of the blessed and adorable Saviour of the World, viz. our *Lord Jesus Christ*.

But the Reason of the difference between the Practice of this Age, and that of the wise Antients, is this, When the holy men of old named their Children, or gave Names to any other thing, they applied themselves to the Oracle of God, to that

divine and natural Wisdom that taught both *Adam*, and others, apt and proper Names, whereby to exprels the Nature and Virtue of each thing. But this My-  
 stericus Knowledge hath now scarce any being, or at least, is not regarded by the Sons of Men; Ignorance and Conceited-  
 ness having gotten the Dominion, and cap-  
 tivated the divine Understanding and Gift of God in mans Soul, which ought to be the Directer in all things a man undertakes to do; for all true natural and divine Knowledge of Nature and Himself do hence proceed, even that Essential Word that made all things, and is the true Life and Power that preserves them all. To which most Noble, yet most Benigne, Courteous and Familiar Master, I commend all my *Fellow-Shepherds*, earnestly advising them to apply themselves unto him, who is always most ready and willing to teach and instruct every one that cometh unto him, being weary of false Opinion, Tradition, and the Ways of the Multitude: This Divine Master is near unto every one, he is no Respector of Persons, plain Ruffet is as acceptable in his sight as Cloth of Gold and Tissue, and the Shepherd as welcome as the Prince; for he maketh no difference between any that are humble, and not

not too wise in their own Conceit; nor will he puzzle the Heads or torture the Brains of his Scholars with the reading of Multitudes of Books; *Three Volumes* compleat his Library; two of his Works; viz. the Internal and the external; or the Microcosm, and the Megacosm; the little World, or a mans own self; and the great World, or that vast expanded Folio of created Beings, *Vegetable, Animal and Mineral* (Celestial and Terrestrial) and the third is the holy Book of divine Scriptures. Here are all the Authors taught in this School, and yet containing infinitely more Wisdom than *Ptolomy's* vast Library at *Alexandria*, or all the Book-Trash of the *Vatican*. Nor shall you here be encumbered with that Lip-Learning of various Tongues and Languages, which spends most part of a mans Life, whilst he vainly endeavours to get a Blessing from the Confusion of a Curse, and when he has done, is as ignorant of himself, and of Nature, and of every thing worthy to be known, as in the beginning, and many times more too; Presumption and Opinion of Science being now added to his natural Ignorance: But this most excellent Tutor opening the Eyes of the Mind, and fixing them inward, lays open to him all the Treasures and Mysteries

contained in himself, where he finds the true Vertue, Power and Nature of all Elements, and thereby is fit to look abroad, and thence-forth capable to judge of the Nature, the Vertues or Vices, hidden Properties and Manifestations of all things he meets with in the great World, and joyns in this mystical Language of Nature with every Creature, whose Voice or Tone proceeds from Equality, thereby making a Joynt Consort of Praises to the glorious Creator and Fountain of Intellectual Harmony.

*Of the Excellency of a Shepherds Life,  
and that it is no less Innocent and Honourable than Antient.*

**O**F all sorts of Husband-men, Shepherds have the Advantage of Imployment, 1<sup>st</sup>. For that they have one of the most Innocent kinds of Animals to converse with; 2<sup>dly</sup>, Because the same is easie, and most part of the year pleasant. 3<sup>dly</sup>. Since they have the most spare Time for Contemplation, which if well employed will furnish them with many Excellencies, both in Divine and Humane Gifts. Time

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is a precious thing, and there are none but Sots and idle Drones that dare spend it in waste. Now of this choice Commodity Shepherds having so great a stock, they will be more than others to blame, if they do not improve it to the enriching of their Mind with excellent Notions. *ashly* In former Ages no Employment was counted so Noble, Pleasant and Honourable; *Princes* have envied the joyous Shepherds Happiness, and some crowned Heads abandoned the Toilsom Gayeties of Empire, and voluntarily exchanged their Scepters for the Innocent Pastoral Crook. But what spake we of Kings and Princes? most of the Eminent Prophets and holy Wise Men that were born and liv'd up to a far greater Dignity than that of a perishing Crown, were not ashamed to be Shepherds. As *Abel*, the first good man after the Fall, and *Jacob*, that eminent Patriarch, who brought up his whole Jury of Sons (not excepting *Levi* himself,) to the same Occupation: That illuminate Prophet *Moses*, who slighted the Delights of *Pharaoh's* Court, chose the Life of a Shepherd, tho' but as a Servant to another on the Plains of *Midian*. And Royal *David* spent his Younger years in no other Employment. All these, and many other holy Personages

and Prophets husbanded their time so well whilst they were tending their Flocks, that the Lord endued them with many divine and natural Endowments, so that they were all well acquainted with the most hidden Mysteries of Nature, and had the Knowledge of the Astral Sciences, as well as of the Inferiour Operations.

When the blessed *Jesus* descended from the ever-blissful Regions of Glory, to become Man, that he might enable man to be re-united with God, the most Illustrious Appearance of his Coelestial Attendants (the holy Angels) was first to the Innocent Shepherds in the Fields of *Bethlehem*: Have not the Priests and Ministers of God, both in the first and second Testament, gone under the Denomination of Shepherds; A Title our Saviour himself vouchsafes to take upon him, and calls his Disciples and chosen Ones, *His Flock, whom* (he saith) *hear his Voice and follow him where-ever he goeth.* A Metaphor drawn from the Nature of this Animal, and true in the History and Figure, as well as in the Mystery; For if *Sheep* be on a Bridge, or dangerous Precipice, if one that is their Leader, be forced into the Water, or the like, all the other will (usually) of their own accord leap in after, though it be to their

their apparent Destruction; such a natural Sympathy there is between them, and one with another.

But now in these degenerate days, and Dregs of Time, and the very Rust of an Iron-Age, all these things are forgotten and neglected, not only by others, but even by Shepherds themselves, and they grow Careless, and consequently incapable of their own Happiness: O! what Excellency of Parts and Wisdom might they attain unto, would they but lay out their spare Minutes in retired Thoughts, and serious Meditations, which might not only render them able to preserve their Flocks in perfect Health and Splendor, but furnish their own Minds with an understanding of the holy Secrets, both Divine and Natural, to know the operation of the Coelestial Bodies and Elements, the use of Herbs, Seeds and Grains, and the Virtues therein contained, with the degrees of *Temperance* requisite in the use of them all; especially having the Advantages of Silence and Solitariness (those two grand Hand-Maids to Wisdom) Their Employment consisting of one simple thing, not pestered with many Visitors, nor the Impertinent Chat of a Multitude of Customers, nor the Trouble of Bills of Exchange, nor under-

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mining Flatteries of Courtiers, nor litigious Plagues of Mercenary Tongues, or tedious Attendants on Quirking Lawyers, and the like mischievous Encumbrances, which render most Peoples Lives burdensome, and divert their Thoughts from all things truly great and Noble; whereas the whole course of their Life is, or may, and ought to be a quiet and delightful Study; for which purpose, they have always presented before their Eyes the harmonious Motions of the Cœlestial Bodies, and the Ravishing Beauties of the Vegetable Kingdom; the Glorious Stars of the bespangled Firmament, with their wonderful Courses, Risings, Settings, and Operations; as also the Resplendent Treasures of the Teeming Earth, in innumerable Herbs and Flowers, breathing out Cordial and Reviving Exhalations, as in Gratitude, repaying by such Aromatick Scents and Oblations, the kindness of those Sun-Beams and sweet Influences of the Air, which have contributed to their Birth. Add to this, that their Ears are always filled with the delicious Consorts and charming Harmonies of the Wood- and Field-Musicians, whilst their Eyes are delighted in beholding their Innocent Sheep and Lambs feeding and playing round about them; all which cannot but



but afford an incredible Delight & Pleasure to their Minds, if they are but Intelligible.

And as there is no Occupation more Ancient, Honourable or Beneficial, so neither is there any so Innocent and Harmless: A Merchant is rarely (saith the Wise man) without sin; *It's Naught, its Naught*, saith the Buyer, but when he is gone away he boasteth, will be true in all Ages, as well as *Solomon's*: The Criticism of Trade (as 'tis now mannag'd) is little more than one man's Circumventing another: And how much vain expence of Words (to say no worse) is become almost necessary in Retailing, is obvious to every man that ever bought but a pair of Shoes, and every Woman that has laid out so much as a Penny in Thread, or an half Penny in Needles: By what Craft Lawyers, Physicians and other Gown-men generally heap up Mouldering Estates, need not be mention'd. But the *Honest Shepherd* is freed even from all these Temptations; His Charge gives their Guide no evil Example; *Malice, Ambition, Revenge, Treachery*, are their altogether Strangers; *No Quarrels* for Right of Dominion; *No Insurrections, No private Re- pinings, No PLOTS, No Treasons, No Murders, No Love-Intrigues* are there to be heard; they feed quietly together,

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are still and Patient, contented with that innocent Food and simple Drink, which bounteous Nature hath prepared for them.

In a word, *Sheep* are the Emblems and lively Patterns of all Virtue & Innocency; Disdain not therefore, O ye Shepherds! to learn those Qualities of them, since you know the Wise *Solomon* sent some men to School to learn of the *Ant* or *Pismire*. But be you Sober and Temperate, endeavour to know your selves, and the degrees of your own Nature, which will enable you to understand all other things aright. Improve your Time, let no Moment (which is never to be recall'd) pass without doing, or being imployed in some good Work: Read good Books, especially that Book of Books, [*The Bible*]. Turn your Eyes inward, think *What you are? Whence you came? And how? What you are composed of? To what end you are made and endued with so many Senses, and such a degree of Understanding? How you now live? What helps, and what hinders the Functions of your Life? What must be your End? And whither you tend? And what are the proper and only means to make you happy here and hereafter?*

A serious Revolving of these Questions, and examining your selves and your unbo-  
som'd Hearts, touching these Queries will

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be a most useful as well as pleasant Exercise, and under the shade of an Hedge, more enlighten your Minds than some years spent in a sweaty Library, the Chat of a Coffee-House, or even the empty Documents of the Schools: And when your Spirits begin to languish under the weight of these severer Contemplations, then refresh your Bodies either with the Harmony of your well-chosen Instruments, or by being diligent in Planting, Inoculating and Grafting Trees of various kinds of Fruit (than which I scarce know any Labour more delightful) or in setting Hedges, which may prove, not only Ornamental, but very Beneficial to your selves and Flocks, to secure both from the Injuries of the Elements. And those that do thus manage their Flocks with Wisdom and Discretion, shall answer a good Conscience towards God, improve themselves to a Praise-worthy degree of Knowledge and Happiness, and preserve their Sheep to a far greater Health and Profit than others.

Of

*Of Sounds, and the Benefits Musical Harmony yields to Men and Beasts, and in particular to Sheep.*

HAVING in the fore-going Chapter occasionally mentioned the *Musick* that *Shepherds* use to have, I think it will not be improper here to add a few words on that subject, since the same does not only conduce to the sole Delight of the Shepherd himself; but is also of good use in respect of the Creatures which he tends, who are much delighted thereby; and 'tis certain, that by how much any Creatures Life is rendered more delightful, by so much the faster it thrives, and is the less subject to Diseases. 'Tis agreed on all hands, That it was a general Custom amongst the Antient Shepherds to use and play on *Musical Instruments*, as (in ruder times) on *Oaten Reeds*, and afterwards on *Hawboys, Bagpipes, Flagelets, &c.* He is wholly a stranger to the Poets, and never so much as Travelled *Arcadia*, even in the Romance, that can be ignorant of this. Nor was that Practice only amongst the  
Heathen.

*Heathen-Swains* ; for we find that great King and illuminated Prophet *David*, being bred a Shepherd, had by use, and his curious Genius and Industry, attained unto an Excellency therein, even in his Youth, whilst he followed his Fathers Flocks, as was afterwards manifest, not only when by his curious skill in playing on the Harp he moderated the Rage of *King Saul*, but afterwards, by his continual Inclination to Harmony, whereof his sweet composed *Psalms* (the most *Musical Poems* ever extant in the World) will be as lasting as Irrefragable Witnesses.

There is no doubt but *Musical Harmony* is endued with wonderful Excellencies and equal parts, not only of the *Terrestrials*, but also of the *Cælestials*, and its *Harmonious Sounds* and pleasant Consorts do powerfully, yet quickly, as by a most Natural Inclination and Sympathetical Attraction allure all Creatures to its own Property, what ever in their Radix stands near, or is capable of its Influences : So that it does not only change the Affections, Intentions, Gestures, Motions, Actions and Dispositions of men, and impose its own Harmonious Property on them, but also allures many sorts of Beasts and Birds to delight in hearing its pleasant Tunes : Thus some sorts of Birds  
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are inveigled by Pipes, and Harts may be caught with the same; Nay, the Fishes themselves are not insensible of its Charms, *Musical Notes* causing Friendship between Men and Dolphins, as the sound of an Harp doth lead up and down the *Hyperborean Swan*; and some Authors relate, that Melodious Voices are the best means to tame the wild *Indian Elephants*; yea, further, That the Elements themselves submit to its Power; for 'tis storied of the *Halesian Fountain*, which is otherwise calme and quiet, if a Trumpet be but sounded, shall presently rise up, raging, and swell over its Banks. So wonderful is the Power of *Musical Harmony*, that it appeaseth the Fury of the Mind, raiseth the Spirit, calls them back that are desperate, and refresheth the Weary; insomuch that the *Arabians* say, That Camels carrying heavy Burdens in tedious Journeys over the vast and barren Deserts, are much cheared, and will go more stoutly for the singing of their Leaders; and hence perhaps it is, that all our Carters & Plow-men generally *Whistle* to their Cattel when at work; and even of men themselves, those that carry great Burdens, and most sorts of Labouring People do commonly sing in their Employment, and thereby are strengthened, and their

their work goes the more delightfully forward; for *Harmony* cheers and refreshes the Animal Spirits and Senses, and causeth equal Operations, which do much fortifie Nature, and chaseth away Melancholly and vain and troublesom Imaginations; For this cause *Democritus* and *Theophrastus* affirm, that some Diseases both of the Body and Mind, may be cured thereby, which we read was actually done by the Musical Hand of *Therpander* of *Lesbos* on many of his Country-men the *Lesbians* and *Jonians*; their violent Feavers and other Diseases, giving place to the Salutiferous strains of his *Harp*, which bid defiance to all the Medicaments of the *Man-Leech* of *Chios*, and all his Tribe of Physitians. *Orpheus*, *Amphion*, *Pythagoras*, *Empedocles*, *Asclepiades*, *Timotheus*, &c. all meer Heathen-Artists, as well as the heavenly-inspired-*David*, have performed Wonders by Musical Consorts, sometimes stirring up dull Spirits to an active briskness by melodious and familiar Sounds; at other times restraining wanton, furious or angry Heats, by the sweet Violence of their graver Airs; for by no other means did *Pythagoras* reclaim a Luxurious Young man from immoderate Lust.

Since such are the effects of *Musick*, it was

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not without great Understanding, and a deep *In-sight* into Nature, that Shepherds in former Ages did apply themselves thereunto, and endeavour to Charm their Innocent Flocks with the pleasant Concords of their well-tuned Layes; for *Sheep* are Creatures of a most excellent Composition as to the Elements of the Body and Spirits, and therefore all Harmony and Equality has great Affinity with their Natures, and they are therewith wonderfully delighted and pleased, especially in times of scarcity when Pasturages are hard and scarce, as also in cold rainy wet Weather; for at such times, *Musick* does as it were compose and moderate their discontented Minds and Spirits, and gently allures them to quietness, which does much suit with the Humour and Disposition of this Creature, and affords them great Benefit.

Nor is it any wonder that *Musical Harmony* should have greater Power over, and nearer Affinity with many sorts of Beasts, than it hath in respect of man, because they have not transgressed the first pure Law of Nature given them by the Creator in the beginning; whereas man, through the power of his depraved free-Will, hath precipitated himself into Inequality, and all kind of Discord, so that most men take  
delight



delight and pleasure in Oppression and Violence, destroying the Peace and Concord, not only of those of his own Species, but also of all other Creatures, being become an Enemy to the rest of the Creation, and nothing but a continual Vexation and perplexity to himself; so that every Beast of the field is better and happier than he, except he enters again into the Unity and Love of God in Jesus Christ, that great Master of Harmony, which hath put Heaven and Earth into Consort, and will teach every faithful Shepherd to tune and play upon his own Instrument, to the comfort of his own Soul, and the Praise of his Creator, who alone can give him Intrinseck Wisdom and Understanding in divine and humane Mysteries, that he may be able both to preserve himself and the flock committed to his charge.

### *The CONCLUSION.*

**T**HUS have I delivered what I had to say, and thought might be of use on this subject. I have followed the Method of Nature, not of Art: 'Tis probable many may despise our Directions because they are plain and familiar. *A Likely business,* they will cry, *that keeping Horses without*

Doors, and giving Sheep a little Hay, should do such mighty Feats! We expected you should have taught us some rare Drench, composed of as many Ingredients as ever Markham dream'd of, and to have been given in an Unicorn's Horn, enrich'd with the Yolk of a Pheenixes Egg, to render it more Cordial. If you had talk'd at this rate, and sent us to the Apothecaries and Druggiers, for Medicines brought from one and t'other Indies, we should have thought something might have been done; but you give us Rules that will cost us nothing, and how do you think any Body will either value, or practise them? I confess this is the Humour of the World, and I expect no better; If you will not cheat them with hard words, and something that appears difficult, and that costs them dear, they slight and condemn you. But wise Nature is quite of a contrary temper; with her, the most common things are the most excellent; Her Remedies are plain, familiar, easie, cheap, ready at hand, and always Come-at-able. In some places I may seem to have deviated from my subject; but I am sure, if those Digressions be not strictly pertinent, they will not be wholly useles, if they meet with a qualified Capacity; and I shall never think much to go a little out of my own way, if thereby I may help to bring my Reader

Reader into the Paths of *Virtue and Nature*; for which end, if he be *Wise*, I have said enough, if he be otherwise, too much; and so conclude with a *Well-fare* to the first, and a *Fare-well* to the rest.

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### CHAP. III.

*Of the Evils that attend an Idle and soft Life, and the Excellency of moderate Labour and Exercise.*

**A** Soft and Idle Life has no sympathy either with God or Nature; for the *Heavens, Stars and Elements*, with the wonderful and amazing variety of *Beasts, Fishes, Vegetations and Minerals*, wherewith the lower Worlds are endued and furnish'd, are the Works of the Lord, and are still continued and maintained by his All-wise Providence and divine Word, which is never idle; for *Idleness* is allowed no being, either in the internal or external Worlds; all in the beginning was brought into a Being through *Labour and Motion*; as the wise *Moses* saith, The Lord moved himself on the face of the Waters; and they

they are *still* sustain'd to this day by the same active and working Powers of the Creator; Consider the daily motion of the *Celestials*, viz. the *Sun*, *Moon*, and the wonderful Companies of *Stars*, their Rising, Setting, continual Courses and various Configurations, all in exact Order; behold the Rivers Labouring continually in a long progress, to pay their Tributary Streams to the Ocean, and the Ocean by Indructions Tides, and Flux and Reflexes, striving to supply the Land: The *Sun* exhales Moisture from below, and bottles it up in Clouds till an appointed time, and then returns it with plentiful Usury to water and make fat the Earth with the Dew of Heaven: Without *Motion* there is no *Vegetation*; should the *Primum Mobile* stand idly still but a few minutes, the whole *Mundane System* would be ready to sink into Confusion. All those necessary things that serve for the Support and Accomodation of Humane Life, are not, cannot be procured without Labour; Nay, Life itself cannot otherwise be maintained; The *Blood* must be always circulating, the *Pulse* (Nature's Clock) continually striking, the *Stomach* must labour hard in her *Kitchen* to dress, prepare and separate Aliment for the other parts; the *Lungs* be busie in Transpiration,

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the *Heart* sending forth Reserves and new Supplies of *Spirits* to all the *Frontier Gyrifans* and remote Limbs of the Body, whilst the *Brain* is no less solicitous to give the necessary Orders from the *grand Counsel* held between the *Understanding*, the *Will* and the *Judgment*; whereunto *Intelligence* every minute arrives from the five Sally-ports, call'd, [*The Senses*] and all their Results are carefully register'd & treasur'd up by the Recorder, [*Memory*] Nay, should the *Hands* grow sluggish, & neglect supplying the *Stomach* with food, the *Mouth* would soon be open to upbraid their Laziness.

From all which 'tis apparent, as if written with Sun-Beams, That nothing is a greater Evil than *Idleness*; it breaketh the first Command of God, and contradicts the whole course of Nature, and is the Mother of Oppression and Violence: A *Sin* that never goes alone, but attended with a black Train of other Vices, always subject to the gross inferiour Powers and evil Dæmons, which continually prompt them on to commit all kinds of Out-rages against God and his Law in Nature. From whom did all *vain Playes* and *wicked Games* and such other lewd Exercises, which they call *Diversions* and *Pastimes* (as if *TIME* (than which nothing is more precious, and

for want of which, or the mis-spending it, there are, or one day will be such loud and lamentable Complaints) were such a *Drug*, that we must be beholding to the Devil's Inventions of *Cards, Dice, Comedies, &c.* to rid it off our hands) Whence, I say, did all those *Devises* (which are daily the utter Ruin of Thousands) proceed, or who were the first Inventers, and continue the chief Haunters of them? Are they not such as oppress the Poor, and get Money and Riches by Villany and Violence, and abandon themselves to *Idleness, Gluttony, Drunkenness* and all *Uncleaness*?

This sort of People it was, that by giving way to the Dictates of their own evil Genius, found out and brought into fashion those varieties of unlawful Sports, as *Cards, Dice, Ninepins, Billiards, Shuffle-Boards, Lotteries, Whimsy-boards, Stage-Plays, mixt wanton Dancings, Huntings, Hawkings, Low-bellings, Drolls, Jack-Pudding-Tricks, Foot-Balls, Wrastring, Cornish-Hurlings, Cudgel-Playing, Bull-baitings, Bear baitings, Cock fighting, Races, Ringings, and a thousand other Vanities, of which some are matters of meer Hazard, whereby men led on by Covetousness, lose their own Estates, in hopes to get other mens, and both the Contenders at last are*

equal

equal Beggars; others are Rude, Robustick, Unmanly and Unseemly; others, Cruel, Bloody and Oppressive to our innocent Fellow-Creatures; others, Effeminate, and tending to Debanchery, but all vain, and to be condemned, as in many respects, so particularly because they take up that Time which ought to be better employed, *viz.* to the Honour and Glory of God, the Improvement of our own Understandings, and rational Faculties, and the publick Benefit of the Creation.

Where Note, That by *Idleness* I do not mean a *Letargy* of the *Soul*, or *Stupidity* of the *Body*, or the not doing any thing at all, but the doing of *Evil*, or that which we ought not to do; for in the first sence, there is scarce any thing ille in the whole Creation, the Devil himself is busie, running up and down like a Roaring Lyon, seeking whom he may devour; and whoever he be that doth not exercise himself in Virtue and Goodness, he is always doing the contrary: Mens Desires and Imaginations cannot stand still; nay, even when the Body sleeps, they are working and framing a thousand *Idea's* and *Chimera's*; therefore when we exhort men to eschew *Idleness*, we mean, That they should forsake the pursuit after vain things, which are unnecessary,

unnecessary, and will not turn to any solid account, but rather are evil and destructive; and on the other side, that they would apply themselves to diligence in the Ways of God and Nature, and the Exercises of Piety and Virtue.

Thus our Ancestor *Adam*, that he might not be idle, had his *Task* set him, even in the state of Innocence; And what was it? To dress his Garden and keep it. This is the appointed business of all his Off-spring, every one ought to imploy himself in preserving the *Garden* of his *Soul* clear from the over-spreading *Weeds* of *Vice* and inordinate *Affections*, and his *Body* free from Uncleanesses, and superfluous Humours; and though in *Paradise* his *Work* was but his *Diversions*, (as indeed all Labour to those in *Paradise* is no more) yet as soon as he had precipitated himself from that happy Condition, he is presently enjoyn'd to get his *Bread* by the sweat of his *Brows*; not by the Sweat and Labour of other mens *Brows*, but of his own; not to spend and consume on his Lusts and Passions as much as five Hundred can get by their hard Labour, as is now-a-days practised by many much inferior to him, who make both men and Beasts groan under such heavy Burthens as are their Ruin, which



which is a Crying Sin, though the least regarded of any other; do not some particular Persons spend as much daily in *Wine, strong Drink and Rich Food*, (compounded with as many *Ingredients* as there are weeks in the Year) as would well sustain ten, twenty or forty People in simple harmless Food? And is there not spent daily in one City, viz. in *London*, near *Fifty Thousand Pounds Sterling* in *Wine, Brandy, and other Spirits and strong Liquors*? which is *Eighteen Million, Two Hundred and Fifty Thousand Pounds Sterling* every year. A Prodigious Sum of Money to be swallowed up and pissed away in one year, by a parcel of *Spoil-Goods*, on a spot of Ground not above six or seven Miles long, and three or four broad! The greatest part of all which is spent in superfluity, and by idle People, as well to their own particular Prejudice, in point of Health, as to the Impoverishment of the Publick, and Robbing of the more Poor and Industrious of those necessary Supplies which God and Nature bountifully allow'd to all Mankind. And yet this Gluttonous Invasion, amongst most of the Rich and Great, is not counted any Evil; for they esteem it their Priviledge, saying, *What! has not God given me Plenty? Wherefore then should I pine my Self, or deny to gratifie*

*gratifie my Appetite and craving Desires?*  
 And thus they study to pamper their Bodies, even till they oppress them, and imploy all the noble Faculties of their Souls to advance the worse than brutish Pleasure of their Throats, and Lusts of the Flesh; as if the whole business of their Lives were only Injection and Ejection, never so much at once considering the hard Labours, Cries, Groans, Dangers, Wants, and fore Oppressions both Men and Beasts do undergo to procure those things, which they so vainly and superfluously consume, destroying thereby their own Bodies, and stupifying their Minds and Senses, whereby they are not only rendred incapable of every good Work, but the Soul becomes a Den fit to entertain the Infernal Inhabitants.

'Tis most certain, that *Idleness* and *Gluttony* are two of the greatest Tyrants in the World; for they enthrall the Mind, and draw it to all kind of Viciousness, and both enfeeble and torture the Body by a great Number of Diseases, which are also entailed to their Posterity; so that what men call *Pleasure* proves the greatest *Pain*. For tell me, O thou idle and *sotish Glutton*! what real Pleasure is there in the continual supping of VVine and Drunkenness, and

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to have thy Table twice or thrice a day loaded with the Richest Foods and Fruits, not only of our own Country, but fetch with vast Toil and Hazards, from the farthest Corners of the Earth? Do you not hereby Tire, and make simple Nature groan under many sore Burthens? Do not your Veins glow with an unnatural Heat? Are not your Heads pestered with Fumes and Dullness? Do not your Members ake with very Idleness, and languish for want of Exercise? Is not the sharpness of your Pallate dulled, so that you cannot taste the good Relish of the best Food, or most Cordial Drinks? Are not your Passages stop'd and furr'd, and the Digestive Faculty and Natural Heat of the Stomach debilitated, so that Nature cannot make any true Separation; whence are generated evil Juices, that enfeeble all the Joynts, and put the whole Systime of Nature's Oeconomy in your Bodies out of Kelter, whence corrupt gross Blood is generated, and consequently impure Spirits; from whence an Universal ill habit of Body arises?

The Richer Meats and Drinks are, the sooner do they tyre and nauseate, if taken in Excess, and when Nature is forced to receive them. *Idleness* and *Superfluity* can  
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find no place of Rest; their Horses nor Charriots can give them ease, nor their softest Beds, nor most delicate Couches, but all things that they intend for their Pleasure, prove wearisome and painful unto them. Therefore the Wise Antients, and great Princes and Prophets, the better to obey the Commands of God, and imitate his Works, both Cœlestial and Terrestrial, were skilled, not only in sublime Arts and Sciences, but also in all Husbandry, and the mannagement of Cattel; As *Abraham* the great and Pious Father of the Faithful, and his Son *Isaac*, and his Grand-son *Jacob*, and Royal *David*, &c. whose Sepulchers, or the Shadows of their Memories our modern superfluous *DONS* pretend to Honour, and yet at the same time scorn to imitate them, but hate and contemn their Deeds. That famous Patriarch *Isaac* did not say to his Son *Jacob*, *Thou art my Heir*, it does not become thee to spend thy time to understand Husbandry, or to be a Plow-man or a Shepherd, and a Companion of Clowns and Rusticks, but I will have thee bred a Gentleman, that is, Eat and drink of the best, and superfluously, and do no work, but ride up and down in thy Coach, and be waited upon by a parcel of Servants altogether as idle as thy self; and thou shalt Rack thy Tenants, and Domi-

neep,

neer over the Poor, and oppress and violate their Rights, and spend their Labours, and the sweat of their Brows in Riot and Wantonness, and lead a lazy swaggering Life, and bear all out because thou art my Son, and well Descended. But alas! these Maxims of Education were not known or practised in those days, but the Prudent Fathers brought up their Dutiful and Laborious Children to their own Trades, and in honest Country-Employments. Jacob had twelve Sons, how many of them did he make Lawyers, University-men, or Inns of Court-Gentlemen? No, No; they were every one of them Shepherds, and were not ashamed of their Occupation, nor thought it any dishonour to their Birth; for those were the Golden Times, so much celebrated by the Antients, when Kings and Princes studied Wisdom, and preferr'd the true Knowledge of God and Nature in themselves before the vain Conceits of Ignorance, Ambition, or the outward and barren Noise of Lip-Learning. but Tutor'd their Children in the Mysteries of undisguised Nature, and contented themselves with plain Country-Lives, mean Clothing and simple Food, which render'd them sound and healthful, both in Body and Mind; their Children for that Reason being not so  
subject

Subject to such a number of Diseases as ours, nor to Immature Deaths; for *Temperance* and *Cleanness* in Meats and Drinks, joyn'd with moderate *Exercises* and *Labours*, are most excellent Assistants, and very much tend to the rendering of men capable of obtaining the true Knowledge of God and Nature in themselves; for when the Body is free from Disorders, the pure thin Vapours of the Air are suckt in as by a Sponge, on all parts, which do wonderfully refresh and replenish Nature, and render the Body full of brisk lively Spirits, which make it vigorous and lively.

And *Labour* duely followed does not only strengthen the Body, but fortifies us against many Evils, making all the Limbs better able to discharge those Functions for which they are designed, begets Appetite, helps Concoction, Corroborates the Stomach and Natural Heat, frees the Passages from Obstructions, makes the Blood circulate freely, &c.

In a word, *Labour* and *Abstinence* are not only two of the best *Physicians* in the World, and two of the best *Common-Wealths-men*, the *Pillars* of *Strength* and *Fortitude*, but the Grounds of all *Virtue*. Therefore know, O Man! if thou dost not employ those Talents which God hath endued

entrusted thee with, and put them to that use for which they were lent thee, then the Lord, the great Creator will spue thee out of his Mouth, as he did the proud disobedient Angels: Nor will it serve thy turn in that day to say, *My Father got an Estate by Oppression, Blood and Violence, and made me his Heir, why then should I work? Had not I Slaves to do my Drudgery? I am a Gentleman born and bred, who shall hinder me from taking my Pleasure in Carrouzing, Pampering my Carcass, diverting my self in all manner of Uncleannefs and Idleness?* No No, these Allegations will not excuse, but aggravate both your Guilt and your Punishment. Every one must give an Account of his Stewardship. No Punctilio's of Gentility, or Birth, or Blood, or Titles, or Estate will stand thee in stead; nor any mans saying, *It was my own, and therefore I might do there-with what liked me best.* For this is almost false Usurpation and Robbing God of his Propriety in his Creatures, and assuming the same to thy self. Alas, vain Man! The *Lands, the Mines, the Fruits, the Corn,* every thing thou so proudly boastest to be thine own, are Gods; for he made them, he preserves them, he endues them with all their Virtues, he lent thee the Possession of them to imploy them to

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his Glory, and the good of thy fellow-Creatures; not to lavish them away on thy Lusts: And if thou dost abuse them, he can in the twinkling of an Eye take thee from them, or them from thee, and bestow them on another; nay, so far art thou from being *Lord Paramount* over those outward things thou enjoyest, that thou hast no Right nor Title to thine own Self, but thy Person is Gods by Creation, who made thee to serve him, and not thy own Imaginations, and that thou mightst be capable of serving him, and thereby in the end to obtain that Happiness which is the Consummation of thy Happiness or chiefest Good; he hath endued thee with Organs of Body and Faculties of Mind, but thou let'st them rust with *Idleness*, or dost weaken and destroy them by Excess, and so thy Work, that very Work for which thou wast made remains undone; thy Creator is most ungratefully neglected, or Impiously affronted; thy Fellow-Creatures, instead of a Guide or Helper, find thee a Tyrant, and their Tormentor: Thy Life is rendred uncomfortable here, and all Endeavors after a better state hereafter are by thee slighted. What remains then, but that the Justice of divine Vengeance should arise terribly against thee, and cut thee off  
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from the Land of the Living, and cast thee into utter Darkness and everlasting Flames, to have thy Portion with the Devil and his Angels, whom thou hast imitated and served. But on the other side, Blessed and thrice Happy are they that in time entertain and cherish *Temperance*, and exercise themselves diligently in VVell-doing, and do not misuse the good Gifts and Graces of their Creator, whose Garments are not stain'd with Oppression, but they retain Humanity, and live under the Dominion of the Friendly Principle and Divine Love, being at Peace with the whole Creation; for *Nothing* then can *Hurt* them, because *They have hurt Nothing*.

T H E  
**Planters Speech**

To his Neighbours & Country-men in  
*Pennsylvania, East and  
 West-Jersey, &c.*

And to all such as have Transported  
 themselves into *New-Colonies* for the  
 sake of a quiet Life.

*My dear Friends & Country-men ;*

**T**Hough it may seem very Impertinent and Unnecessary to go about to repeat to you the Occasions and Motives that inclined you to abandon the Land of your Nativity, and those comfortable outward Employments and Accommodations which most of you had there, and to adventure your selves to the Hazards of a long Voyage at Sea, to come to this Remote part of the World ; yet lest you should forget those Inducements, as often it happens, that men by a slothful Negligence or Ignorance, after some

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Tract of Time, fall from their first Love, and blindly hurry themselves into the very same Mischiefs which they intended to avoid, and build up again what they justly endeavoured to destroy, not foreseeing the future ill Conveniences of their present (supposed Innocent) Actings; I shall take leave briefly to mention some few of those weighty Causes which I am confident originally sway'd your Spirits to this Transplantation, and those good Ends, for the obtaining of which you chiefly removed hither.

The *Motives* of our Retreating to these New Habitations, I apprehend (measuring your Sentiments by my own) to have been,

1<sup>st</sup>. The desires of a *Peaceable Life*, where we might Worship God and Obey his Law with freedom, according to the Dictates of the divine Principle, unincumbred with the Mouldy Errors and Fierce Invasions of Tradition, Politick Craft, Covetous or Ambitious Cruelty, &c.

2<sup>dly</sup>. That we might here, as on a *Virgin Elysian Shore*, commence or improve such an Innocent course of Life, as might unload us of those other outward Cares, Vexations and Turmoils, which before we were always subject unto from the hands of Self-designing and Unreasonable Men.

3dly. That as *Lot*, by flying to little *Zoar*, from the Ungodly Company of a more Populous Magnificent Dwelling, we might avoid both being grieved with the sight and Infections, as well as odious Examples of *Horrid Swearings, Cursings, Drunkenness, Gluttony, Uncleaness*, and all kinds of Debauchery continually committed with greediness; and also escape the *Judgments* threatned to every Land polluted with such Abominations.

4thly. That as *Trees* are transplanted from one Soyl to another, to render them more Thriving and better Bearers, so we here in Peace and secure Retirement under the bountiful Protection of God, and in the Lap of the least adulterated Nature, might every one the better improve his Talent, and bring forth more plentiful Fruits to the Glory of God, and publick Welfare of the whole Creation.

5thly. And Lastly, That in order hereunto, by our *Holy Doctrine*, and the *Practical Teachings* of our *Exemplary Abstemious Lives*, transacted in all *Humility, Sobriety, Plainness, Self-denial, Virtue and Honesty*, we might gain upon those Thousands of poor dark Souls scattered round about us, (and commonly, in way of Contempt and Reproach call'd, *Heathens*) and  
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bring them not only to a state of *Civility*, but real *Piety*; which effected, would turn to a more satisfying Account, than if with the proud *Spaniards*, we had gain'd the Mines of *Potosi*, and might make the Ambitious *Hero's*, whom the World admires, blush for their petty and shameful Victories, which only tend to make their Fellow-Creatures *Slaves* to those that are already the *Devil's Vassals*: Whereas hereby we might release Millions from the Chains of Satan, and not only teach them their Rights as *Men*, and their Happiness when *Christians*, but bring them from the Power of Darkness, into the Marvellous Light and the Glorious Liberty of the Sons of the most High.

These Thoughts, these Designs, *My Friends*, were those that brought you hither; and so far only as you pursue and accomplish them, you obtain the end of your Journey. If these be neglected, tho' your Ports and Rivers were full of *Trading Ships*, your Land never so *Populous*, and loaden with the most vendable Commodities, yet I would be bold to say, That your Plantation were in a most *unthriving Condition*; that like men in a *Feaver*, tumbling from one side of the Bed to the other, you have shifted your Dwelling, but not re-

covered your Health, nor are one Inch the nearer your proposed Happiness in *America*, than in *Europe*; and have travelled some Thousands of Miles to as little purpose as the *Jesuites* into *Japan* and *China*, or foolish *Pilgrims* in their tedious vain Journeys to *Compostella*, *Loretto*, or *Jerusalem*.

Our business therefore here in this *New Land* is not so much to build *Houses*, and establish *Factories*, and promote *Trades* and *Manufactories*, that may enrich our selves, (though all these things in their due place are not to be neglected) as to erect *Temples* of *Holiness* and *Righteousness*, which God may delight in; to lay such lasting Frames and Foundations of *Temperance* and *Virtue* as may support the Superstructures of our future Happiness, both in this and the other World.

In order to these Great and Glorious Ends, it will well become, nay, is the Indispensible Duty of all that are *Superiours* amongst us, to make *Laws* and imitate *Customs* that may tend to *Innocency* and an *Harmless Life*, so as to avoid and prevent all Oppression and Violence either to Men or *Beasts*; by which we shall strengthen the Principle of *Well-doing*, and qualifie the Fierce, Bitter, Envious, Wrathful Spirit, which

which (as 'tis said of *Fire* and *Water* in their Extreame) is a good *Servant*, but a bad *Master*.

Be pleas'd therefore to give me leave, (or whether you are pleas'd, and will give leave, or no, I must, because 'tis my *Duty*, take it) to nominate some Particulars, which in my Opinion will be convenient for us to observe, and may be as so many *Pillars* to sustain our *New-Building*, and prevent those Deluges of Evil, that otherwise will in time unavoidably break in upon us.

I. Since *Temperance* is the firmest Establishment of a People, and most fits them for all the Duties of a Civil and Religious Life; since Strong and Heady Drinks are no way necessary to Humane Life, but rather their at first (perhaps) innocent and moderate use, is most apt to degenerate into Excess, and the Example of those that use them most sparingly, tends to encourage others to partake therein, who have not so much discretion as to use them properly, (which indeed should be only in certain cases, as *Physick*) as is apparent in our Neighbouring *Indians*, whose Welfare we ought, in Christian Charity, to tender as much as our own, and not lay

*Stumbling-blocks*

*Stumbling-blocks* before them, whereby both our *Holy Religion* becomes scandaliz'd, as well as our future *Temporal Safety* endangered. I would humbly, and I hope may justly, piously and prudentially Advise, *That we should either wholly prohibit, or lay very large Impositions on all sorts of Brandy, Rum, distill'd Spirits and Wine, so as to render the common use of them impracticable.*

For much better it is, that the *Merchants* that deal only therein, and the *Distillers* should lose their Trade, and the *Vines* for that use be neglected, than that We, and our Posterity and Neighbours should by such a Temptation perish, and commit all kind of Outrages and Uncleaness in the use of them: For what if all such amongst us, either Young or Old, Rich or Poor, that are found to drink of them (unless in case of *Sickness*, and prescribed as *Physick*) were punished with *Servitude* for a certain time, and the Offence not to be bought off with Money; What would the Publick, or any sober Person be the worse for this? Hath not woful Experience taught us the evil Consequences of drinking such Liquors in our own Native Country? Are not such Practises the Leading Cards to all Viciousness? They precipitate *Young Men* into all kinds of Fury, Madness and Folly;



Folly; and besides weakening the already exhausted Natural Heat of the more *Antient*, they render *Gray Hairs*, (which ought to be the Ensigns of *Gravity* and *Wisdom*) ridiculous and contemptible; In *Women* they destroy and corrupt the very *Radix of Nature*, and intail a great Number of incurable Diseases on Posterity; add to this, that they not only *Spend* and impair the outward Substance most unnecessarily, but at the same time *drown* the Mind, and debilitate all the *Intellectual Faculties*, and by extravagant Expences render us incapable to perform those Offices of *Charity* and *Beneficence*, which we might otherwise, and ought, render to our poor Neighbours, and the publick benefit of our Country: In a word, these *Superstitions* and needless things cannot be procured and used without hazard to our *Health* and *Lives*, and oppression to the whole Creation, for all such things are *dear*, and hard to come by; and when they are procured, the use of them proves of more dangerous Consequence than the charge and trouble of getting them, so that when all is done, they only serve to *Tickle* and please the sensual and depraved Appetite of *vain Men*, and to force *Nature* out of her innocent way.

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The use of such Superfluities is attended with many other evil Circumstances, as first, it occasions men to let their Farms or Plantations *dear*, or makes them labour very hard, or put their poor Servants upon Excessive Toil, and put their own, both Body and Mind as it were on the Rack, to procure such things as are necessary, and then not content therewith, they must exchange them away for that which stands them in no stead, *viz.* To sell their most pleasant and fragrant *Fruits, Grains and Seeds* at a low and poor Rate, that with the proceed thereof they may buy *Brandy, Rum, Wine* and the like at dear Rates, As to give a Bushel of brave *Wheat* for half a Gallon of *Brandy*, or a Gallon of *Rum*; What comparison is there to be made between a *Twelve Penny Wheat Loaf* and a *Pint of Brandy, Rum or Wine*? The first is the real Preserver of Nature, a durable substantial Food, most grateful to Nature: The last serves only for a moments time to please the sensual Appetite; but its evil Operations and Effects stay behind, heats the *Blood*, makes the *Veins* glow with an unnatural Heat, destroys the edge of the *Appetite*, renders the whole *Body* uneasy, and fills the *Mind* with an innumerable Troop of wanton and vain Imaginations, which seldom are raised

raised, but (as 'tis said of *evil Spirits* in *Magick*) they do some Signal Mischief, both to the Body and Mind. Or (to take notice by the way of other the like Superfluities) which is most useful and beneficial to humane Nature, one Ounce of *Nutmegs*, *Cloves*, *Mace*, and the like, or 20 or 30 brave *New-laid Eggs*? (which of all sorts of Food are the compleatest, and being well ordered, afford the best of Nourishment) Or which is indeed most serviceable, a Pound of good *Butter* or *Cheese*, or on the other side, a Pound of *Sugar*, *Currants*, *Raisins*, and the like? Indeed these last are excellent Fruits, but they will not grow in our Country, nor under our Elevation; therefore not so proper for our Bodies, every Soil naturally bringing forth, by the merciful Wisdom and Providence of God, such Vegetations as are most agreeable to the Constitutions of the People of that place.

Besides, all *forreign Fruits* and *Commodities* are dear, and for the most part serve only to squander away Estates, advance Gluttony and procure Diseases, and the frequent use of them does sow seeds of *Oppression*, caulning mankind to labour for that, which in truth he had much better have been without. Has not this particular

lar evil Inclination unto, & hankering after *strong Liquors*, and other the like Superfluities, destroy'd the Healths and Estates of many Thousands in these *Western Indies*, (as they are called) of our Country-men, viz. in *Jamaica*, *Barbadoes* and the *Leward Islands*, where they have and do make it a common practice to sell their excellent *Butter*, *Eggs*, *Fruits*, and fragrant *Herbs*, their *Hens*, *Turkies*, *Ducks*, &c. to purchase *Rum*, *Brandy*, *Wine*, and putrified stinking salt *Flesh* and *Fish*, which have destroy'd their Healths, emptied their Purses, and rendered them in every respect Unhappy?

Moreover, the Disorders hence arising have put out the Eye of their Understanding, and debauch'd the Natural Faculty of distinguishing between *Good* and *Evil*, *Wholesom* and *Harmful*, *Pleasant* and *Nauseous*, and made them *Bruitish*, *Sottish* and *Ignorant*, even like *Swine*, to take pleasure in that Mire wherein by Custom they have long wallowed themselves.

In particular, there is a pernicious sort of Drink in great Reputation and Use amongst them, call'd, *PUNCH*, which with your leave, I shall give you some Account of, as to both its *Nature* and *Operation*, to the end we may expell and prevent, even in the bud, the growth of such  
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evil Customs and Habits amongst us. This sort of beloved Liquor is made of *Brandy* or *Rum*, *Sugar*, *Water*, *Lime-Juice*, and sometimes *Ginger* or *Nutmegs*: Now here are four or five Ingredients, all of as different Natures as Light is from Darkness, and all great *Extreams* in their kind, except only the *Water*.

1<sup>st</sup>. *Rum* and *Brandy* are terrible hot, fierce, sulphurous *Spirits*, void of all the good friendly *Balsamick Vertues*, and middle Quality, which is the Moderator and Qualifier in each Body, whilst it remains unviolated or entire; but whensoever it shall happen that this benigne Property is wounded or destroyed, either by undue Preparations, or other Accidents, then that thing becomes either of a fierce raging domineering wrathful Operation, or else of a stinking rank Nature, according to the Nature Original in each thing, as is plain in all Balsamick Liquors; As *Canary* for Example, when once this aimable Quality is destroy'd by the common way of Distillation, then it becomes fierce, raging and unnatural; and when the same is perisht in *Flesh*, *Herbs* or *Fruits*, they become putrified, rank and stinking; therefore in all sorts of Foods and Drinks there ought to be great care and diligence used,  
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not to destroy this friendly Quality or middle Nature, which is in every thing the Uniter and Preserver (as it were) of Soul and Body, it being that which gives the most fragrant Smell and pleasant Taste to all Drinks and Foods, and is the true Life, Light and Splendor of every thing in the *Animal, Vegetable* and *Mineral* Kingdoms. And in what thing soever, be it *Animal* or *Vegetable*, this friendly Quality is either naturally impotent, or impaired by pernicious Art, or other Casualty, thenceforwards that thing is neither good for *Food* nor *Drink*, except the Venoms of the *Martial* and *Saturnine* Properties (which then are altogether predominant) be first corrected; for if it be in *Animals*, then such Beasts are fierce, cruel, ravenous and unclean; If in *Minerals*, they are high Poysons; if in *Herbs* or *Fruits*, they are rank and fulsom, and also in some degree Poysonous; and all this by their natural Constitution and Quality: And the very same is to be understood when the Essential Virtues of things in themselves, most wholesome and pleasant, come to be hurt or destroy'd; which being done in the Preparation of *Rum, Brandy*, and all such sulphurous Spirits, 'tis evident how destructive the use thereof must be to Nature.

2dly.

2dly. *Limes* are an immature Fruit, wherein the *Martial* and *Saturnine* Poysons are so powerful that the Sun and Elements have not had power to awaken the *Balsamick Vertues*, or bring the Properties of Nature into an equal Operation, as it hath in other Fruits: The *Juice* of *Limes* therefore contain two fiery Qualities, viz. a Saturnine churlish Fire, which is of an hard *Coagulating* Nature in Operation, like the raw cold Saturnine Airs of Winter, which congeals the Water, and hardens all things; 2dly, a sharp keen Martial Property, of a sower harsh fretting Nature and Operation. And though in that Drink called *Punch* these Extreame are some-what allay'd or moderated by the friendly Ingredients, viz. *Water* and *Sugar*, which do not only render it pleasurable to the *Pallate*, but also more tollerable to the *Stomach*. Nevertheless it must be granted that no Extreame can be made altogether *Homogeneous* by any Artificial Mixtures, or give Nature such ample Satisfaction as those things that are equal in their parts. For the first leave the *Stomach* and *Desire* always either *Craving* and in want, or *disordered*. For when such improper Compositions of Mature and Immature Fruits and Unwholsom Liquors come into the Body, Nature's *Limbeck*, the *Stomach*, quickly  
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separates them, as sometimes you may perceive after you have eaten or drank such things, by the *sower Belches* and keen sharp matter the Stomach sends up into the Mouth; as when any shall eat *Pyes, Tarts,* or other Food made of unripe Fruits, tho' never so much sweetned to deceive the Palate, if one make a Meal of them, he shall find those sower distasteful Belchings, and also that they leave his Stomach unsatisfied. The same may also be said even of *Ripe Fruits*, when too great a number are jumbled together of contrary Natures. There are but few that are truly sensible of the many sore Evils and Dissatisfactions improper Mixtures in Diet brings upon the Body and Mind of Man.

But certainly, *My Friends and Countrymen*, you cannot but be sensible how freely, how bountifully the Creator hath given us all those things that are truly *Natural* and *Necessary* to support Life; and are they not familiar, and procured with little Labour and less Hazards, either to the Body or Mind? But on the contrary, are not all these *Needless* things hard to come by, so that oft-times the Acquest of them tends to the Ruin of the Soul and Body? And yet when all's done, the enjoyment of them gives neither *Satisfaction* to the one nor *Health* to the other, but makes our

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*Wants* the greater; for presently we shall want *Doctors* and *Physick* to repair those Ruins which our own Intemperances have made; such improper Meats and Drinks being the original Causes of those cruel *Belly-Akes* and *gripping Pains* in the *Bowels*, *Fevers*, *Fluxes* and *Dropsical Diseases*, both here and in the *West*, as also in the *East-Indies*, where our English inhabit, all according to the Nature of each place, and as other Circumstances of Intemperances shall concur.

But besides *Diseases*, there are many other Mischiefs that do attend all those places and Countries that accustom to give themselves up to Superfluity, and especially to the drinking of *strong Liquors*; for they deprave both *Superiors* and *Inferiors*, and are the Nufes of perpetual Crimes, Confusions and Disorders on both sides, rendering the first *Fierce*, *Rash*, *Tyrannical*, and unfit for *Government*; and the latter, *Rude*, *Bold*, *Surly*, *Inhumane*, and more apt to *Contemn* all *Authority* than *Obeys*.

Nor is this Prohibition more fit and requisit in respect of our selves, than in regard of our Neighbours; so that if once we admit the common drinking of such *Heady Intoxicating Liquors*, we may justly expect the same Inconveniences to befall us as have done *New-England*. For the

Venom of such Liquors, by our fatal Example, will quickly spread it self amongst the *Indians*, and so instead of making them better, or more humane and tractable, by our Christian Vertues and Abstemious Conversation, we shall make them Tenfold worse, and teach them the grand Sin of *Drunkennes*, which is the Inlet, Parent and Nurse of the most Monstrous Enormities, as *Uncleannes*, *Murders*, &c. For all People who have not the true Knowledge of God, and his divine Principle, and the Understanding of the hidden Natures of things, are terrible greedy and desirous after such fierce wrathful Liquors, as also after Food wherein the *Blood* is, it being the Original of every Life, which is the *forbidden Fruit*, that man ought not to have eaten, nor awakened, there being scarce a more evident Token of his depraved state, and that the fierce wrathful Spirit does bear sway and carry the upper Dominion in mens hearts, than their violent Inclinations after Blood, and fierce strong Liquors, which two things have a simile to, and with each other, and the Devilish Nature and Wrath is nourished by the use of them; which is further manifested by all the *Savages* of the *Desert*, as the contrary appears in *Sheep*, and all tame humane and tractable Creatures, which therefore we call *Clean Beasts*.

II. Another thing, my Friends and Country men, which I desire you to consider, is, the innumerable Evils and cruel Miseries man draws upon himself, and the whole Creation, is the common use of war-like destructive murdering *Weapons*, and their Appurtenances, viz. *Guns, Swords, Powder, Bullets, Shot, Drums*, and the like *Devilish Instruments*; I may properly so call them, for no doubt the invention and use of them all did originally proceed from, and is still fomented by the *fiere Wrath*; for as they have been always used for Destruction, so indeed they can have no other use, but only to awaken and encourage Wrath and Blood-shed; Therefore let not our *Streets* (the Temples of Peace, and Tabernacles of Love and Innocence) be encumbred with such mischievous *Tools*; let not our pure *Air* be disturbed with their ungrateful *Noises, Clashings, Ratlings and Bouncings*, nor polluted with the Sulpherous Steams they send forth, as if so many Devils had marcht through the Skey, and left the stench of the Infernal Regions behind them.

Wherefore should we give wild *Indians*, that do not know the use of the Messengers of *Death*, such a bad and fatal Example,

as to shew a new Method how to kill one another, which no doubt in process of time they will improve so far as to make *War* upon us, and kill us with our own Weapons, witness the Evils that by this very means have attended our Neighbours, and the like, we or our Posterity may justly expect. Besides, tell me, I pray, what Affinity there is or can be imagined between a *Christian*, and Guns, Swords, Powder, Shot, Drums, and the frightful noise of Armed Troops marching on to *Man-slaughter*, Desolation and Spoil? does such Employment of *Wrath* and *Blood*, look any thing like the pure, peaceable, meek, innocent Christian-Life, which teaches to do unto all as we would be done unto; and to love not only our *Friends* and our Neighbours, but also our *Enemies*; which assures us, that those that *use the Sword shall perish by the Sword*, that commands us, if we are *smote on the Left Cheek, to turn the Right, &c.* Can any thing be more Opposite to all this, than swaggering in Buff and Armour, and boasting how many Men we have kill'd in a day?

And though many of you do not use, nor perhaps intend these Martial Instruments for *Man-slaughter*, but only to kill and destroy other inferior Creatures, and Inhabitants of the Elements; yet I pray consider

sider, why will you arm your selves, & provide thus to kill those *innocent Creatures*? Does not bounteous Mother Earth furnish us with all sorts of Food necessary for Life? Wherefore then will you trouble your selves to kill those Creatures who have a *haye a Title by Nature's Charter* to their Lives as well as you? Shall not the groaning of those Creatures call for Vengeance? And must not there be a Retaliation? Can you think the Noble Race of *Man* was made to be a Tyrant over, and a *Scourge* unto the inferior Inhabitants of the World? No sure, he was to treat and govern them in Love and Friendliness. But instead thereof, he is now become their deadly Enemy. Therefore though you will not fight with, and kill those of your own Species, yet I must be bold to tell you, That these lesser Violences (as you may call them) do proceed from the same *Root of Wrath and Bitterness*, as the greater do, there being but one grand Fountain from whence all kinds of Evil, Violence, Oppression and Cruelty do proceed, whether it be towards our Brother, *Man*, or any other of our Fellow-Creatures. And though Custom hath made the killing and oppressing of Beasts, Birds, &c. to be familiar, and consequently easie, and done with-

out any Remorse or Bowels of Pity, yet it is still from the dark Root. 'Tis true, we read in Scripture frequently of the Killing both Men and Beasts; and 'tis true, the Lord did give the Nations liberty to kill and eat the Flesh of Inferior Creatures; But note, That this was not done until Mankind had departed out of his holy Law, and government of his divine Principle, into his fierce Wrath, out of which wrathful Principle he permitted the killing and eating of Flesh; so the Scripture saith, *The Wickedness of Man had corrupted the Earth, and then the Lord said, My Spirit shall no longer strive with Man, Threescore and ten years shall be the term of his Life, &c.* That is, Man would not submit unto and be governed by his holy friendly Principle of Love and Light; therefore the Lord in his fierce Wrath (which man had rather chosen to precipitate himself into) shortened mans Life, and gave him Flesh to eat; which sort of Food had the nearest Affinity to that *Wrathful Spirit* that had then gotten the Government in Man. But in Paradise, that is, whilst man continued under the sweet Conduct of the divine Principle, his Bill of Fare, allowed by his Creator in love, was only, *Every Herb bearing Seed, and every Tree in which is the Fruit of a Tree*  
yielding

*yielding Seed, to you it shall be for Meat,* Gen. 1. 29. Thus far the Children of *Israel* in the Wilderness, as long as they were Obedient, God provided and fed them with *Angels Food*, pure and delicious *Manna*; but when they grew Disobedient, and Murmured, and nothing would serve them but *Flesh*, God gave them *Flesh* in his Wrath, and *Quails* in his Displeasure, which fitted them for Destruction.

Furthermore, though you will not kill those of your own kind, yet your Children seeing and learning these Preparations of Oppression and Violence, they may come to be of different Opinions, and by degrees kill one another with their Fathers Guns and Swords; for we know not what sort of People will come after us, nor what Spirit they may be of: Therefore it will be highly convenient for us to prevent the Growth of all Fierceness, Wrath and Violence, even in the bud, by our Laws and wholesome Customs; for there is no way or means that can or will so powerfully disarm the Rage of Men and other Creatures, as *Clemency* and *Well-doing*. Has not the Lord by his divine Hand of Providence brought us into a pleasant and fruitful Country, that flows (as one may say) with *Milk and Honey*, that is, all things necessary for

for sustaining Life and rendering it delightful, as far as Nature desires, or Innocency will admit; why then should we by our Intemperance make it *flow with Blood, Oppression and Violence*? Will not a little Labour cause the Earth to bring forth a great number of brave fragrant *Herbs, Fruits and Grains*, which will readily supply us with both dry and moist Nourishment, and preserve our Health and Strength without the use of *Guns, Swords, Powder, Shot*, or the like Engines and Utensils of War, which have their Original from the fierce Wrath of God in Nature, and let men pretend what they will of Necessity, cannot be used, but only by the same Spirit.

Wherefore should we *Christians*, whose Laws and the Doctrines of our Saviour engage us to live in *love & unity*, that we may be rendred capable to understand and enjoy that glorious Liberty of the Sons of God, which the whole Creation groans to be deliver'd into; why, I say, should we with *wrathful Weapons*, and breathing Death and Destruction, terrifie, amaze and alarm not only one another, but also all the Inhabitants of the four Elements, meerly to gratifie our extravagant Desires and wanton Appetites, or furious Passions, and all the while to suffer



suffer the friendly Law and good Principle of Gods eternal Love to languish, sigh and groan under the burthens of those intollerable Evils; in which state Man often finds himself in great Trouble and Discontent, and wonders very much what may be the occasion thereof; not considering the true cause, viz. That their Hearts and Souls do move in the fierce Wrath, and that they do not do unto all as they would be done unto, nor live in Innocency and Concord with all Creatures, which is the true *Christian Doctrine*. Therefore to prevent all these Troubles, Dangers and Annixities, it will become us to be wise and Innocent in our Laws and Customs, that our Youthful Settlements may be a means to preserve us and our Posterity, and then our Childrens Children will bless our Souls; and we shall as naturally attract the sweet Influences of the Coelestials; and also the benovelent Aspects of all Creatures, as the Load-stone doth Iron; for every *Like draws to its self its Likeness*; for therein consists its highest Joy.

III. A *Third* thing I would offer to your Consideration, is, That you will not suffer it to become a Custom, or to be lawful for any amongst you to wear any sort of Garments

ments or Clothing, save only such, both Woolen and Linnen, as our own Country does or may produce; nor of any other Colours, but such as the Woods, Seeds, Earths and Minerals of our own Land affords; By which we shall encourage, not only all Ingenious People, but also our own Commodities, and altogether discourage Forreigners. Also, let it be a Custom amongst us for all our Superiors or Magistrates to wear *White Garments* made of Wool, which is not only more serviceable, but natural, whereby they will be good Examples to the lower sort, who in such things always take their measures from those above them. Besides, such Clothings are easier procured, and Custom has stronger Chains to hold the Multitude than the most severest Laws; And why should Christians so much desire those *Martial* and *Saturnine Colours*? whereas *White* is truly natural, the emblem of *Innocence* and *Temperance*, which God and Nature gives us without labour or trouble, it being convenient for us who have in some degree separated our selves from the Vanities of this World to chuse all such things as have the nearest Affinity to Simplicity, as well in Cloathing, as in Meats, Drinks and Exercises, by which we shall

not

not only free our selves from unnecessary Bonds, needless Changes, vain Fashions, burthensome Inconveniences we have many Years laboured under, but also teach our Posterity this important Truth, *That the fewer things we need, the Happier we are, and the more quiet we shall lead our Lives;* Superfluity and Extravagant Desires being the Mother of all Need, Labour, Pain, Trouble and Diseases.

IV. We ought by all means to discountenance all *Babylonical Letter-learn'd Physicians*, both for the Soul or Body; and on the contrary to direct and teach every one to hearken unto their own Genius and the Voice of Wisdom in themselves, which being minded, will teach every one the right Cure far better than their *Mercenary Prescriptions*. It will be also very convenient that our Superiors should accustom themselves to an higher degree of *Temperance* and *Self-Denial*, which will have greater Influence on the meaner sort; and let them be diligent in Labour and Industry; By which wholsom *Laws* and *Customs* it will become a shame either to be idle, or addicted to Superfluities; Therefore let their Meats, Drinks, Exercises and Clothing be according to their Age, and  
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the necessities of Nature, and no more; whereby the young and simple Ones will be kept from despising the Children of the Poor, and the Poor from admiring and envying the Rich; which will put a perpetual stop to the Carrier of Pride and Covetousness, since then all will enjoy the Goods of the Creatures, as it were, in equal Portions. Wherefore then should any strive, and sweat, and bustle so furiously to arrive at great Riches, seeing that as they cannot be procured without such great Care, Labour, Violence, Oppression, not only to a mans own Body and Soul, but also to the whole Creation; so the Enjoyment of them contributes nothing to our real Happiness, but rather leads us into more Snares and Dangers than the Hazards and Turmoils of getting them did.

The chief end men seem now to propose to themselves in the Acquisition of vast Riches, is, That they may eat of the best Lambs, Fowls, Fishes, &c. and drink Wine and strong Drink to Superfluity, and to live in Idleness, and be clothed with soft and costly Rayment; That they may be admired by the Multitude, and dwell in sumptuous Houses, cramb'd with Rich and glittering Furniture, and such like Vanities;

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All which puff up the Rich with a swelling Conceit of their own Worth, and causeth them in most Nations to despise, and count the Poor but as *Dogs* in comparison of themselves: And on the other side, makes the Poor secretly *Hate* and *Curse* the Rich; And hence usually proceed *Tumults*, *Insurrections*, and most of the publick *Miseries* and *Desolations* which happen amongst the Sons of Men: And what can be more fit and prudential, more necessary for the publick Repose, as well as the Happiness and Content of all Individuals, than that we should not only by our Laws, but also in our Examples and Customs, cut off these Roots of so many Evils, by grubbing up all Temptations to such Superfluity and Intemperance, and by so well cultivating our Plantation, as to remove all the Matter whence these Mischiefs are generated. And then we and our Children shall be free from those Disquietudes which chiefly render mans Life uncomfortable; free from wasting *Laborious Days* and *Restless Nights* in a greedy pursuit after *Noxious Vanities*, and half killing our selves with *cruel Carking Cares* & *Excessive Drudgeries*; free from *Sharking Policies*, *Unmanly Frauds* and *Lewd Endeavours* to supplant or circumvent our Neighbours; all which proceed

ceed for the most part from an insatiate Desire, either to gratifie a *Luxurious Paunch* or please a *vain glorious Isch*, which will never be contented; but makes it enjoyment of the greatest Abundance, only a Step to Mount it self towards the grasping at some, yet higher Extravagancies; and if it could become Master of all the Novelties the four Worlds afford, would yet with childish *Alexander* be ready to sit down and cry for more *Bawbles* and *Nejo Play-Things*.

V. Let it be a *Law* and *Custom* amongst us, not only to abandon the use of all Weapons of War, but also to avoid all Attempts and Beginnings of Violence, as not to suffer any to use *Cruelty* unto, or to *Hurrey* and *Oppress* any of the Inferiour Creatures. This may seem a small and light thing, but really the Consequences of it are very great; for this will disarm the Rage of our Young People, and give their greener Years a settled Tincture or Habit of Love, Compassion and Concord. Have you not often seen in our own Country, *little Children*, almost as soon as they are able to take up a Stone or any other Weapon into their Hands, fling it at some Bird, or other innocent Creature, and

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to take delight in hanging, drowring or tormenting young Cats or Dogs, or any thing else that they can master; which evil Inclinations to Violence proceed partly from their Birth, as being begot from Wrathful Essencès, and the like bad Qualities predominating in their Parents; and partly from Imitation; for the daily Practice and Examples they behold of Cruelty and Violence offered to all Creatures by their Fathers, stirs them up to do the like as far as their Power will reach to do Mischief. For this cause most Boys whilst they are in tender years do delight in *Drawing Swords*, and all Weapons of Violence, because they see their Fathers and the Elder sort of their Sex do the same. But on the contrary, *Female Children* delight themselves in *sewing of Linnen, Needle-work, playing with Babies, making of Bangs, imitating Christenings*, (as they call them) and the like, in Imitation of their Mothers, whom they see much concerned in such Affairs. Since therefore whatsoever you do, your Youth will certainly endeavour to imitate; and for that there is as well a Possibility of awakening, strengthening and encouraging *Innocence, Compassion, Patience, Concord, good Will and harmless Inclinations* in all Youth, by the Practice and

Custom of Well-doing, as there is of breeding and encouraging *Wrath* and *Violence* by evil Practices and Conversations: Therefore it will be good to season your Children's first Years with Customs tending to *Virtue* and *Innocence*; in order to which, nothing will be more Prevalent than good Examples.

VI. Let it not be lawful for any amongst us to use *Scoffing*, *Jesting* or *Idle Discourses*, but let our Conversation always relish of Wisdom, humane or divine, and help to instruct each other in the true knowledge of God, Nature, and our selves; and let *Tale-bearers* (the Fire-brands of Society, and Nurses of Strife and Dissention) be punished with *Servitude*; nor let *Riches*, chance of *Birth*, gay *Clothes*, nor any other thing be counted *Honourable* amongst us, but only the true knowledge of God, Nature, and our selves, and acting pursuant thereunto.

VII. Let us resolve to relinquish that mischievous Custom of *Marrying for Wealth*; & therefore let it be prohibited for any to give *Portions* or *Dowries* with his *Daughters*; by this we shall discourage the Spirit of *Covetousness* and *Idleness* in our Young Men,



Men, and prevent their making use of base depraved counterfeit Kindnesses, which are but meer Complements, to bring their greedy Desires to pass: Nor ought the diseased and deformed, who are not fit for Generation, or to answer the end for which Marriage was instituted, be desirous to press into that State: Also, all unequal Matches, as Young with the Old, and Old with the Young (which commonly proceed from Lust in one of the Parties, and Covetousness in the other) ought to be discouraged, and all such unnatural Marriages branded with a Note of Infamy, and those Persons to be accounted most *miserable* who commit such Intemperances.

IX. For the preventing of *Theft*, let it be ordained, that if any Person steal, he shall make four-fold satisfaction to the party injur'd, either by Money or Servitude. And if any wilfully commit *Man slaughter*, then let such perish by the same Sword or Weapon. And let all the Fellons that give themselves to stealing be compelled, during all their time of Servitude to wear a different Garment from others during their whole Lives, that all may know what they have done. And to hinder such bad Practices in the Root, let none be exempted

from Working, but only Magistrates and Tutors.

X. It ought to be considered, understood and taught amongst us, That the fragrant *Herbs, Fruits and Grains* were not only ordained by the Lord for Food in the beginning, but also that the same are still much to be preferred for their natural Excellency, before and above the Stock and Radix thereof. For is not the *Corn* to be preferred before the *Stalk* it grows on for Food? And are not all sorts of *Fruits* far more acceptable than the *Trees* whence they proceed? The very same is to be understood of all *Animals*; Is not the *Milk* of *Cows* and *Sheep* more pleasant to behold, and better Food, being varied by the *House-wives* Art, than the *Blood* and *Flesh* of such Cattel? There being as great a difference between the one and the other as there is between *Fire* and *Light*; the *Fire* being of a consuming fierce Nature, but the *Light* thereof is of a most delightful aimable Principle or Quality, and yet if there were no *Fire* there could be no *Light*, the *Fire* being the Radix of all *Light* and Loveliness. Every particular Creature and Fruit, be it ever so mean and simple, is an Image of, and does contain the true Nature and Property

perty of the whole. The Fruits and Grains of all *Vegetables*, as also the Fruits of *Animals*, send forth a pleasant Odour, and are delightful to the Sight and Pallate, easie of Concoction, affording Nourishment of a clean firm substance; but the Stock or Stalk, which is the Father of the Fruit, is of an astringent harsh sower bitter Taste, and an unpleasant Smell, not fit for Food; even so it is in *Animals*. For this cause it will be highly convenient for us to put away from us all *Intemperance* and *Superfluity*, and to prefer the eating of *Fruits*, *Grains* and *Seeds*, for fear we should be precipitated into the Wrath before we are sensible of it, as many Thousands are; for mens strong Inclinations to *Flesh* and *Blood*, and to all *Beastiality*, do too clearly manifest that they live in the Power and Operation of the fierce Wrath and savage Nature of the wild Beasts of the Desert.

XI. The usual time of our Labour need not exceed *Six Hours* in a natural day; for if every one performs that duely according to the Obligation which the Lord hath laid upon men in general, without exception, & content themselves with innocent *Fruits*, *Grains* and *Seeds*, and observe the Rules of Moderation and Temperance, you may

assure your selves, that six hours Labour in a day will plentifully supply us with all things necessary for *Life, Health or Pleasure*; Not that the rest of our time should be spent in *Idleness*, much less wasted in vain *Gaming or Riot*, but imployed in meditating on the Works of God and Nature, innocent and useful Conference, reading profitable Books, refreshing our Spirits with the sweet Airs of Musick, practising curious and beneficial Arts, as *Planting, Inoculating, Grafting*, studying the Science of *Numbers*, the Use of the *Globes*, the Theory of *Navigation*, and all the parts of the *Mathematicks*, for those whose Genius leads them thereunto; Others to gain skill by Experience in the Knowledge of *Herbs, Plants*, and other *Vegetations*, to distinguish them by their Names, Shape and Virtues, take notice of their Agreement with, or Antipathy to each other; and particularly to observe the *Signature* of each; for on every thing God has engraven certain Mystick real Characters, fully expressing its true Nature and Vertues to such as can obtain the skill to read that *Essential Alphabet*; also reading of true and select *Histories*, wherein by taking notice of the *Revolutions, Confusions, Slaughters and Miseries* men in all Ages have brought upon themselves, by their

their Lusts and Pride, we may both learn to detest their Ways which lead to these Confusions, and be excited to a greater gratitude to God for his Mercies to us, in planting us under *more happy Circumstances*.

XII. Let *Sugar, Spanish Fruits*, and all sorts of *Spices* be sold only at one place in a Town, and be used wholly in *Medicines*, and not to mix with any sort of common Food or Drink; for they are not only Superfluous, but prejudicial to Health so to be used. Also, let our times of eating be about *Nine* in the Morning and *Five* in the After-noon, for you will find that much more agreeable than a Meal at Mid-day, as commonly in use; for the central Heat or Eye of the World being then in the Meridian, hath great power to awaken the Natural Heat, and also to evaporate it, and therefore at that time, most People, especially in hot Weather, do feel themselves more hot and indisposed than either in the Morning or Afternoon; besides, all that would preserve their Health, ought to fast a proper time between Meals, that so the Stomach and Natural Heat may the better concoct, and make a perfect separation, whence is generated good Blood, and brisk lively Spirits; besides, a long Mornings;

nings work or exercise, dulls and wastes the pure *Spirits*, which renders Nature not so capable to digest a full Meal of Meat and Drinks; And let this be a general Rule amongst us, That Nature be alwayes stronger than the Meats and Drinks, and not your Food stronger than Nature; and then you will find your selves after such Meals refreshed, and not dulled. And by observing these Rules and practising Temperance, you will prevent abundance of Diseases, so that I need speak the less touching *Physick*; Only shall recommend to your notice and publick use the following *Poultice*, for the speedy and certatn Cure of *Burns*, *Scalded Limbs*, *Byles*, *Fellons*, or any the like Sores, viz. *Wheat-Flower*, *Water* and *Milk* simmered over the fire till it be thick, and then add some *Sugar* and make it sweet, & apply this to the part grieved 9 or 10 times a day, the oftner the better, and then anoint the it with *fresh Butter* to keep it subtle; for all these Ingredients do cast a friendly Aspect to each other, and are of a *Balsamick Nature*, and therefore do soon raise up the dismay'd Oyl or wounded Spirits, by meliorating, and asswaging the awakned Poysons in such Hurts. Perhaps some good *Hauswife* will be apt to contradict me, and say, that *Bread* may do better than

than *Flower*: But give me leave to tell her, that *Bread* has passed through a strong fiery Preparation, which has, as it were, broken the very heart of it; besides, it does more or less retain those sulphurous Vapours it received in the Oven, which are very injurious; also Salt being generally mixed with it, makes it so much the worse, Salt being of a sharp fretting Nature, apt to incorporate with the Venoms in such Sores, and so advance and encrease them.

What is said of *Bread* is clearly manifested by this, viz. Put what quantity you will of *Bread* into Water or Milk, and it will not thicken nor become of so strong a substance as it will do with a small quantity of *Flower*. For this cause Milk and Water thickned with *Flower*, (provided it be not thicker than *Milk-Pottage*, and do but just boyl up) is one of the healthiest Foods in the World for all Ages, but especially for Children and Old People; for it does not only administer wholsom Nourishment, but naturally opens the Passage of the Stomach, and powerfully carries the Windy matter downward, and causeth it to break away with ease. This sort of Food is good for all Women, but more particularly those that are troubled with Fumes and Windy Vapours flying into the Head; nor doth it  
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bind the Body, as some ignorantly imagine, though sometimes it does prove beneficial in *Looseness* and *Fluxes*, but that does not proceed from its binding Quality, but from its sweet friendly Nature, by moderating those sharp keen Poysons that are by some Intemperance or Accident awakened in the Bowels.

There are several other particulars which might be recommended to your Observation and Use; but if you duely follow these, and continue to walk in the strait Paths of Nature, your Eyes will be daily more and more enlightned, and you will come to see and discern in all things what is good, wholsom, safe, proper and natural, and the contrary, so as to chuse the one and refuse the other.

There only remains now one Objection to what I first proposed touching avoiding the use of Weapons, viz. *That if we shall do so, we shall presently become a Prey, and be over-run by Forreigners.*

To which I Answer; This Objection is some-what like that of the Jews of old, consulting whether or no they should put to death Innocent Jesus; *If we let this Man alone, cry'd they, the Romans will come upon us, and take away our Place and Nation.* Whereas on the quite contrary, for their

Wickedness



Wickedness in *slaying the Lord of Life*, God in his just Judgment brought upon them the *Romans* indeed, who destroy'd them with a Desolation, such as no Age can parallel; so there is just Reason to judge, that the direct contrary to your Apprehensions will happen in this case; for *Innocence* is a better Bullwark than *Force*, and will more surely protect you than great Guns and Munition of War. And indeed what Security is there in those things, since there is no Nation, though never so well furnish'd with or skill'd in the use of them, but one time or other is subdued and over-run by the greater Violence of others? Whereas your *Harmless, Innocent, just Course of Living* will disarm the Rage of your Neighbour Princes; for nothing does so powerfully fortifie a Nation or People as *Virtue* and *Well-doing*. For all Wars are set on foot either for *Covetousness* to make themselves Masters of great *Treasure* and *Spoil*, or for *Ambition* and *vain Glory*, to boast of their *Victories*, or for *Revenge* of *past Injuries*. Now none of all these will have any place in Relation to you. For *first*, you contenting your selves with what is necessary, will give no temptation to their *Covetousness*; nor can they derive any *Honour* by vanquishing those that make no Resistance; nor pretend a Quarrel for

*Injuries*

*Injuries* received when you live at *Peace* with all the Creation : Which last, by a secret, yet powerful *Magnetism* will again draw all things to a friendliness towards you. *Whence come Wars and Fightings*, (saith the Apostle) *Is it not from your Lusts?* Root out the latter, and you will be in no danger from the former : Having once subdued our *Inward* or *Home Enemies* there will be no fear of *forreign Forces*, but all things shall work together for our good. Besides, good and virtuous Examples will work far more upon our Neighbour *Indians* than Lip-preaching or external Rites of Religious Worship; for the first doth reach to the Root, and touch the inwards of a man, the latter affect only the Eye or Ear; so that nothing can effectually overcome the fierce *Wrath*, both in man and without him, but only living in the Power and Operation of the pure innocent and friendly Principle of *God's Love*, whence all Compassion and Well-doing proceed, that being the true Protector and Defendor of our Faith, and in which alone is perfect Peace, wherein we shall find rest to our Souls. But on the other side, *Intemperance* and *Superfluity* do enthral Mankind, makes that their *Masters* which was ordained to be their *Servants*, and exposes them to continual Dan-

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gers, Troubles, Turmoils, Vexations and Miseries.

Thus in true Love to the Wellfare of this our *New Plantation*, and to you all, *My Friends and Country-men*, I have laid before you those things which I conceive tend to your Peace, Prosperity and Happiness: And may the good Spirit of Light, Love and Innocence illuminate you to pursue and vigorously endeavour what may conduce to these most Safe, Honourable and Desirable Ends.

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## CHAP. V.

*The Complaints of the Birds and Fowls of Heaven to their Creator, for the Oppressions and Violences most Nations on the Earth do offer unto them, particularly the People called Christians, lately settled in several Provinces in America.*

**T**HOUGH Nature hath formed most of our kind for *Harmony*, and endued us with *Ravishing Notes*, and the warbling *Airs of Melody*, yet we cannot but now for a while

while forget our *pleasant Singing*, and in *Sorrowful Tones* sigh out our just Complaints, from a deep sense of those Oppressions and undeserv'd ill usage under which we groan. 'Tis not the severity of the *Season*, nor the harshness of the *Weather*, that so much afflicts us; for to those Inconveniences of the Elements we patiently submit; but 'tis the *Treachery* and *Tyranny* that we endure from the hands of Creatures that call themselves *Rational*, and whom we never injured, but on the contrary have many ways obliged, that enforces us to remonstrate to all the Creation the Injustice of their Dealings and our Sufferings.

*Cruel and hard-Hearted Man!* does this Perfidiousness and Tyranny of thine towards us Inferior-graduated, yet Innocent fellow-Creatures, look like thy *first Estate*? Has not our Creator made and ordained thee his *Governour* and great *Vice-Gerent* over all the Inhabitants of the lower Universe, to Rule them with Meekness and Equity? and formed thee his Image, viz. to live in and under the Government of the divine and friendly Principle of his Love and holy Light, but you have disobeyed the Commands of our Creator, and despised the Voice of Wisdom in your Hearts, and through Cruelty, Violence and Oppression

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not only to one another, but to all the *Host of Heaven*, have precipitated your selves into the fierce Wrath of God and Nature, whence have been invented all *Guns, Powder, Bullets*, and other hellish Engines of Destruction, by which you do not only plague and torment and butcher one another, but all other Innocent Creatures, whom the great Jehovah hath made for his Honour and Glory, and to sing forth his Praise, by whose Power and divine Hand we are sustained; for he bountifully gives us our daily Bread without labour of Body or perturbation of Mind; therefore in our way and according to our nature, we joyfully chaunt forth *Hallelujahs* to his Name, and rest satisfied with his good pleasure.

But depraved *Man* will not suffer us in peace or safety to go on with that Employment for which we were made, but declares himself our Enemy, and causelessly proclaims War against us, and by force and fraud, open Violence and secret Stratagems endeavours, where-ever he can catch or surprize us, to deprive us of that Life which God hath given us.

And we are more especially astonish'd to meet with these usages from those that call themselves *Christians*, who of late years have

have found out and settled themselves in the Regions and Countries of *America*, where before their Arrival we lived in a very great degree of freedom and security. But now by this new Neighbour-hood of those from whose Profession we might promise our selves nothing but Love and good Will, our Condition is much altered for the worse, our Danger and Destruction is daily encreased, and to kill and murder us is become an Occupation and a Trade, for which purpose these *peaceable Christians* (as they would be counted) have brought with them all kinds of Snares and Engines of War and Violence, which never had before been seen, nor their frightful hellish Noises heard in our Coasts. Now how absurd is it for those who fly from Violence in one place, to begin it themselves on the Innocent in those places where they take shelter? How much below the dignity of a Man are those cruel and insidious Practices? How forreign from and contrary to the Doctrine of that Christianity which you profess, where 'tis expressly declared, *That whoever useth the Sword shall perish by it*: That is to say, he that by any kind of Violence doth awaken the Center of Wrath in himself, shall be precipitated into it; and therefore your most holy Prophet, the first born of the

the Sons of God, and in and by whom the World was made, saith, *My Kingdom is not of this World, for then would my Servants fight.* That is, My Kingdom, and that state whereunto I bring my Disciples, does not consist in Wrath, Violence or Oppression, but in Peace, Innocency, Love and universal good-Will, doing unto all as they would be done unto. And in pursuance of these Injunctions and Instructions from that adorable Prince of Peace, we have been informed, that divers Christians in the Primitive times, at the first arising of the Day-Star of Gods eternal Light and Love, did deny themselves all the violent Sports of *Esau* and *Nimrod*, and bore their Testimony against all Oppression and the use of those devilish Engines of Destruction; and many in their own Country will not to this day be seen to practise any violent Exercises, as *Hunting, Hawking, Shooting* or laying of *Snares* and *Traps* to betray the guiltless Inhabitants of the expanded Firmament, but make it a main point of Doctrine to disown Fighting, and use of Arms, and Practices of Violence, as being contrary to the divine Principle; and yet some of the same men coming into our *Indian Territories* for the sake of a good Conscience, and that they might exercise their Minds

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and Liberties in peaceable Well-doing, which the Sword of Wrath disquieted and hindered them from enjoying in their own Country, did as lustily provide themselves with hellish Engines of Wrath, Cruelty and Bloodshed, as *Guns, Swords, Powder, &c.* as if they had been marching into the Fields of *Mars*, rather than into a *Land of Tranquility and Repose*.

But tell us, *O Men!* we pray you tell us what *Injuries* have we committed to forfeit? What *Law* have we broken, or what *Cause* given you, whereby you can pretend a Right to invade and violate our part, and natural Rights, and to assault and destroy us, as if we were the *Aggressors*, and no better than *Thieves, Robbers* and *Murderers*, fit to be extirpated out of the Creation? Sure we are, we have not made our selves more *Rich* than our Neighbours, nor endeavour'd to establish to our selves a *Tyranny* over them: We have not taken away their *Priviledges*, nor laid *Cities* and *Countries* waste: We are not guilty of *Burning* of *Towns*, nor *Deflowering* of *Virgins*, nor *Ravishing* *Matrons*, nor of *Slaying* *Old Men*, or carrying away *Captive* the *Young*: We do not gather our selves into *Troops* to destroy those of our own kind; nor have we at any time *Plundered* them, or *haled* them into  
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loathsome *Prisons*.: Nor are we offended with each other, because our *Feathers* are not all of a *length* or of the same *colour*: We eat not to *Gluttony*, nor drink to *Excess* and *Ebriety*, whilst some of our kind are half starved: Others of larger Bodies or higher Flight, do not squeeze and oppress the Inferiors with hard Labours, whilst themselves surfeit in Riot and Wantonness: We do not rob one another of natural Rayment, nor grow proud with their Ornaments: Our Foods and Drinks are not the price of *Blood*, nor do they smell of the Violence and Oppression of *Aegypt*; but our Liquor is pure Water, and our Food is given us by the divine hand of Providence: Our Love to each other is neither partial nor dissembled; nor do we couple for Money, Honour, or any private base Interest.

Consider therefore, *O Man!* our Innocence, and thine own high Birth, and sully not thy natural Honour with an unjust pursuit to destroy us, but remember, that all the Inventors of those Engines of War and Violence, which thou usest against us, have brought them forth from the *Root of Bitterness*; and know this, that none can use them but from the Power of the same black Principle. How unworthy the humane Nature, and how unlike Innocency is it,

for thee, O *Man*, that art made but a little lower than the Angels, to hang a great *Iron Sword* by thy side, a huge *Budget* of stinking *Sulphur* and *Nitre* and *leaden Pellets* at thy Girdle, and an heavy *Gun* on thy Shoulder, and thus loaden with Violence within and without, to run through thick and thin, over pleasant Plains and craggy Mountains, playing at *Bo-peep* behind Trees, Bushes and Hedges, like a Thief or *Trepan*, taking all advantages to betray Innocency, and unsuspectedly let fly the fierce *Thunder-bolts* of *Mars*, and the *Poysons* of *Saturn*, to deprive us of our harmless Lives, to the great Amazement of all the Peaceable Inhabitants of Heaven; and when all is done, the *Summ Total* of thy Exploit, and all the *Trophy* and *Triumph* of thy War-like Expedition, is but this. That with the expence of much precious *Time*, and enduring more extremity of *Toil*, *Hunger* and *Cold* than perhaps thou wouldst have suffered to save the *Life* of one of thy wanting *Brethren*, thou hast treacherously *Kill'd* a poor *Innocent Bird*, whose Carcass perhaps will scarce yield thee a Penny, whilst in the mean time and with half this pains, thou mightst at thy own needful and lawful Occupation have gotten to the value of six Pence or a Shilling, and yet oft-times the time,  
charge

charge and trouble of *Dressing* this thy unjust Prey, is double the value of it when it is dressed; whereas *one Pint of Milk* of it self, or conveniently varied, would give thee a much more wholsom and nourishing Meal.

Consider further, what an odd, dishonourable and *Beggarly Baseness* it seems to be in Gentlemen and those of Estates, who live and spend most part of their time in idle Wantonness, Gluttony and Excess, and whensoever they have a mind to exercise themselves a little, and disperse the thick Fumes of a late Debauch, then out they must go abroad to offer Violence to some of their fellow Creatures; and they that are content to hire lewd and obscene *Minstrils*, to divert them at their Revels, with a rude scraping on a parcel of *Cats-Guts* with their clumsy Fingers, are so far from returning us any thanks for that most pure natural and ravishing *Musick* that we continually afford them gratis, that on the contrary, with the blackest Ingratitude they study our Destruction: And this their Malice they chiefly execute when it is frosty snowy and severe Weather, when the Sun, the Fountain of Light and Comfort is retreated to the remotest Tropick, when the Earth is stript of Fruits and Grains, and lies bedrid and benumb'd under

c'er the Bands of sullen *Saturn*, and the Heavens with-draw their sweet and friendly Influences, then instead of relieving us in our Extreamity, and preserving us from the Rigors of the Season, and of the Elements, they take their opportunity to add to our Miseries and Dangers, and rather than fail to do us a mischief, punish themselves with Wet and Cold, lurking in private Holes to circumvent and murder us; and he is the bravest Fellow that can kill most of us, which serves them to boast of amongst their Drunken Companions in their Riotous Feasts, when they make themselves merry at our being buried in their insatiate Paunches.

But why should we wonder at this Violence and Unnaturalness of depraved men, seeing that they do not scruple to do almost the same to those of their own Species? Nay, we are informed, that in the more Populous Countries, where these *Killing Christians* live, when there happens a very hard cold frosty Season, there can hardly any little innocent Bird escape their bloody hands, but even the Harmonious *Blackbirds*, the sweet Quavering *Throshes*, and the high soaring *Lark* (who every Morning sends up a Sacrifice of Melody in the Suburbs of Heaven, and whom all, not

stupified

stupified into Brutality, are half raviſht to hear, ſuch are their charming Notes) yet all promiſcuouſly go to Pot, and fall Victims to this unparallel'd Barbarity.

And ſo far as we can perceive, we ſhall quickly be but in little better Condition, if the Trade of *Violence, Killing and Inhumanity* be encouraged, as it has been hitherto; for the *Europeans* and *Chriſtians* are far more expert in the ſeats of Arms, and theſe Murthering Myſteries than our former Maſters, the *Indians*, whom the Chriſtians and others do in contempt call *Heathens, Barbarians* and *Savage Wild People*, which indeed is true, and in their Barbarity they do as much Miſchief as they can; but they had not where-with to deſtroy us in any conſiderable Numbers, neither are they ſuch cunning Artiſts in the dark Wrath and Devilish Practices of Killing, nor did they attempt us but to ſatiſſie their Hunger; whereas now they are encourag'd to make a Trade of ſelling our Bodies for *Brandy, Rum* and *ſtrong Liquors*, which the Chriſtians give them in Exchange, though the ſame proves almoſt as great a Miſchief to the *Indians* as to us, and in the end will prove of as fatal Conſequence to the *Chriſtians* themſelves.

For by ſelling the *Indians Guns, Powder,*

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&c.

*&c.* they grow more expert in all kind of Violence, and practise the same not only upon us, but oft-times on one another, and in time, no doubt will attempt the same on those who furnish them with these Mortiferous Tools, as by Experience is found they have done in other places. Besides, the Christians bring them acquainted with the several sorts of pernicious intoxicating *strong Drinks*, before mentioned, the use of which makes them Mad, and tenfold more Devilish and Inhumane than they were before; for the more savage, wild and brutish any Man is, both the more fond is he of such strong Liquors, and the more mischievous Effects have they upon him; so that rather than they will be without those abominable Drinks, after once they have tasted them, they will travel night & day with all Pains and Cunning imaginable, to hunt, kill and destroy us, and all other Creatures, not so much (now) for Food, as for the Skins, Feathers or Carcasses to sell, that so they may be able there-with to procure those *baneful Drinks*; whereas before the *Christians* Arrival they only were able to kill some few of us, and that too, as it were, for Necessity, for Food, and Skins to cover them in the Winter; but since they hunt *Fish*, and torment all the innocent Inhabitants of the  
Elements

Elements, so that they cannot have any rest or security; for they will sell the choicest of their *Skins & Furs* to procure a little *Rum* or *Brandy*, or a *Gun*, *Powder*, *Shot*, and the like, which only tend to their own Destruction, as well as ours; for as with the one they take away our *Sweet Lives*, so with the other they ruin their own *Healths*, contract various Diseases never before heard of amongst them; and besides, put themselves to a World of needless Slavery and Toil to procure to themselves these Mischiefs. And is it not a shame that it should be said, (and too truly) that where the *Christians* come in new Plantations, they instead of converting, have often debauched the old neighbouring *Indians* and *Heathen-Natives*, and rendred many of them worse than they were before?

But still, tell us (if thou canst) *O Man!* wherefore dost thou thus degrade thy self to become a *Setter*, a *Trepan*, a *Snare*, a *Plague* and a *Torment* to all the rest of the Innocent Inhabitants of the four Worlds, wherein yet thou plaguest thy self more than any of them? Has not thy Creator made thee in his own Image, indued thee with divine and human Wisdom, substituted thee Governor and Deputy-Lieutenant over all, and bountifully enricht thee with a thousand Privileges

ledges and Benefits, which we poor inferior  
**Graduates** are denied? And hast not thou  
 power to command, by Understanding and  
 Art, the lower Animals to serve and labour  
 for thee, as to plough up and till the stub-  
 born Ground (but rendered so by thy Sin)  
 so that it becomes fruitful, and brings thee  
 forth a great number of various sorts of  
 gallant wholsom nutritive Seeds & Grains,  
 which being wisely ordered may make va-  
 riety of curious Food? Art thou not endued  
 with Strength and Art to manure, cultivate  
 and improve the Earth, also by planting  
 innumerable Fruit-Trees, which will afford  
 not only good Food, but likewise several  
 sorts of delicate and refreshing Drinks?  
 Does not that brave Creature the *Cow*, pay  
 thee Tribute twice a day, by filling thy Pails  
 with Nectar, which of it self is a sublime  
 Food, and being altered by Care and Art,  
 makes several sorts of excellent Dishes?  
 Doth not the bounteous *Earth*, out of her  
 ever-Teeming Womb, by Nature and the  
 help of thy Art, present thee with a vast  
 Number of various sorts of beautiful, fra-  
 grant and virtuous *Plants* and *Herbs*, proper  
 both for Food and Physick? In a word, has  
 not our benificent and indulgent Creator  
 freely accomodated thee with the Blessings  
 of all the four Worlds, which almost surpass  
 in



in Number the utmost reach of humane Arithmetick? Has he not appointed the *Celestials* to distill continually their sweet Influences upon thee? Dost thou not command the fine soft *Wool* of that most innocent and useful Creature, the *Sheep*, to cover the self-contracted Shame of thy *Nakedness*, and keep thee from the Injuries of the Elements? Art not thou possess'd of all the stately Woods and noble Trees (wherein we are content to spond our selves and build our Nests) but thou takest liberty to cut them down, not only to supply thee with Fires, but also to furnish thee with many other Conveniences, both of Necessity and Ornament, especially to build thee Houses therewith to secure thy self from pinching Frost, and violent Rains, and offensive Winds, and parching Sun-shine; and yet tho' we are thereby disseized of our antient Freeholds and Habitations, we have never been heard to murmur or repine, who yet enjoy not a thousandth part of these Privileges and Felicities: We pretend not to command over any of our fellow Creatures, nor have the use of *Fire*, nor the benefit of *Houses*; we wear none but our own natural Cloathings, and are continually exposed to all the Injuries of the Elements; neither are we endued with Arts and Sciences, Crafts

Crafts and Mysteries, whereby to make any Advantages to our selves, so that we have nothing to trust to but only the divine Hand of our Creator ; when he gives us a *Breakfast*, we know not where we shall have a *Dinner*, nor what it will be ; so when we *Sup*, we know nothing of what Food, or where we shall eat on the Morrow, but wholly rely upon our Maker, who never faileth to comfort and feed us ; for a few, and simple mean things sufficiently serve our turns, and relieve our wants, and therefore we need not many ; our Desires never wandring beyond the necessities of Nature ; our Food is innocent and our Drink simple Water, therefore we are not sick, but live our appoint time in perfect Health.

Wherefore then, O Man ! shouldst thou lie in wait to shorten our days, to disturb our Repose and interrupt our Harmony by the hellish Noise of thy Guns, Arms, Snares and Stratagems ? Or why dost thou teach thine Off-spring, as soon as they are able to handle a Stone, to sling it at us, as if we were your Enemies ? Are not those of our winged kind, that inhabit the most sweet and sublime Element, the Air, more Noble than any of the inferior Creatures, that grovel upon the Earth, or hide themselves in the Waters ? And do not all men de-

light to hear our *Melodious Consorts* and Musical Notes, filling the Heavens and Earth with our delightful Songs, which we chaunt forth in honour and praise to our Creator, being free from Envy, Strife & Contention, from carking Cares and Vexations, all places being our Home, and we go freely where we please, except when entangled in thy treacherous Gins and Devices, for which there is no pretence or provocation, nor the least colour of Reason why thou shouldst envy our simple innocent Life, seeing we cannot by our Death contribute any thing to thy Happiness, who art already so plentifully stored with the great and gallant Priviledges and Advantages before-mentioned. And, O! what a brave noble wise Creature would *Man* be, and what Honour and Glory might his Government bring unto his Creator, as well as Comfort and Happiness to himself and all his fellow-Creatures, if he liv'd innocently, and did but as we poor Creatures do, *viz.* answer that end for which he was made, and do as he would willingly be done unto.

I have heard, that one of the cunningest of our kind, *viz.* a *Jack Daw*, who (like some pretended Christians) loves Churches, more for conveniency and shelter than *Worship*, having made a Nest in the Steeple, or some  
part

part of the House, where a number of them use to meet for performing their publick exercises of Religious Worship, and by means thereof, often hearing a great noise below, was prompted, by curiosity, to enquire the occasion thereof; so listening attentively, he heard the men there met were a reading the Commandments of God, where 'tis said, *Thou shalt do no Murder*: To which all the People answer'd, *Lord incline our hearts to keep this Law*. And afterwards they proceeded to read many good Prayers to God to forgive them their *Trespases & Mis-deeds, all their Violences and Abuse of Gods Creatures, &c.* Which extreamly joyced the poor Bird to hear; so he returned to his fellows, and acquainted every Bird that he met with in the Airial Plains, of these glad Tidings, *That MAN, their Tormentor and vigilant Enemy did now repent of the Evil of his Ways, and would now commit no more Murders, nor Acts of Violence on the Innocent.* Which was receiv'd with an universal Acclamation of the Volatile Troops, and now with redoubl'd Notes began to sing louder *Anthems* of Joy and Gratitude for so great a Blessing, which would give a general Peace to the whole Creation. But their Mirth was but short-liv'd; for the very next day this *Daw*, with some others was abroad seeking for Food,

Food, and there comes one of the same Persons whom he had seen so devoutly praying in the Church, and lying in ambush with a long Gun cramb'd with *Brimstone* and *Nitre* and *murdering Pellets of Lead*, as soon as he spy'd his opportunity, let flie at the harmless Birds, and kill'd several of them upon the place, and wounded others; those that escaped acquainted their Fellows what they had seen and suffered, and bid them look to themselves, whatever fair words men might use; for they say, and do not; they pray God would incline their hearts not to commit any Violence, and yet the Profession, the very Trade of Killing is one of the most Honourable Callings amongst them in their esteem: They with their Lips desire the Lord would forgive them their Oppressions and Violences, and in their Hearts resolve upon, and by their Practices continue the same Outrages. Thus vain and depraved Men, through their wanton and extravagant Desires after those things which they need not, nay, which are much more prejudicial than profitable unto them, do draw upon themselves a deluge of Calamities; the more they have, the more they need; for as their Possessions and Enjoyments are enlarged, so continually in proportion are their greedy *Desires* augmented,  
like

like Persons in a Dropie, coveting after more Drink, because they have ingurg'd too much already; and so through Transgression and Violence that Noble Rational Creature, becomes the most miserable of all Animals, who was made in the beginning not only the Supream, but most Happy, and Wisest of all: And although we are daily subject to all his Snares and Violences, yet still we would not for a thousand Worlds be in some mens condition; for they have made themselves not only subject to a thousand Miseries in this Life, but more especially in the World to come, which has no end; whereas both our Joy and Sorrow terminates with this Life, and extends not beyond the short horizon of Time: And though we do undergo great Inconveniences, and often lose our dear Lives sacrificed to irrational and ungodly Violence, yet let him know, That he himself is and shall be thereby the greatest Sufferer; and therefore we advise him to be careful that he do not awaken the fierce Jaws and ravenous Mouth of the *Wrath*, for fear he be thereby in the end swallowed up, and there be none to deliver him.

Canst thou, *O Man!* accuse us for breaking or transgressing Gods pure Law in Nature? Are we guilty of Cheating, Lying  
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or bearing false Witness; of Gluttony, Drunkenness, or taking the adorable Name of our Creator in vain? Have we usurpt upon thy Priviledges, taken away thy Lands, or laid waste thy Houses? Dowe not abominate thy Uncleanneses, and observe the proper times of our Couplings? Are not our Males tender and loving, and our Females so chaste that they will not admit the greatest Courtier amongst us to touch them out of their proper Seasons? Are either of us ever jealous of each other? Where canst thou find amongst all the numerous Inhabitants of the four Worlds, so much Abstinence, Love, Constancy and Chastity as in our kind, our Males taking the like care and Industry as the most sober provident well-disposed Man does for the Preservation and Accomodation of his dear Wife and tender Children; for during the time of our hatching and breeding up, they duly take pains to provide and bring home Food for their Females, whilst they sit, and also for their Young Ones after they are brought forth; neither do they visit the Nests of others, but keep close to their first chosen Loves; therefore *Anger*, *Jealousie* and *Contention* (those Thorns which render most of your Down-Beds uneasy) enter not into our unbounded Habitations.

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We contend not, nor wrangle about our Pedigrees, nor trouble our Heads about Noble Birth and State; neither have we any Law-suits for Rights, Priviledges, Lands or Inheritances; the whole expanded Ante-Court of Heaven our Creator has given in common amongst us, not limiting us by any Land-marks; the vast and spacious Air is our natural City, whereof we are all born free; not have we forfeited our Charter: The Composition and Elements of our Bodies are more brisk, lightsom, agile and pleasant than any other Creatures, as coming nearest to the *Cœlestial Quires* than the heavy dull melancholly *Earth creepers*, or Phlegmatick Inhabitants of the Ocean; therefore we can remove many Miles in a very few hours, and mount our selves to the lofty Regions, and there behold the wonderful Secrets of our Creator in the generation of *Meteors*, how soft Vapours are *cran'd up* by the Suns strong Beams, and condens'd into *Clouds*, and thence distill'd into *Showers*, to enable the Earth to afford us Nourishment; how falling Drops being intercepted in their way, congeal into flakes of *Snow*; and how *hot Exhalations* imprison'd in surrounding Vapours of a cold and contrary Nature, force their Passage with bright *Flashes* and terrible

*Noises*



*Noises*, which you call *Lightning & Thunder*; whilst in the mean time, whilst we survey near hand these Wonders, our fallen Prince [*Man*] is confin'd to his Earthly Palaces, huzling like *Swine* in Dung and Dirt, or rather like *Moles*, always moiling, yet always blind.

This Active Life, joyn'd with our innocent simple Diet, preserves us from being afflicted with Diseases; Your *Agues* are as unknown to us as their Causes and Cures are to your *Physitians*; We have no *Feavers*, because we never burn with *unnatural Lusts*, nor *Dropsies*, because we never drown our Faculties with over-charg'd Bowls; neither are our Joynts cramped with the *Great Pox*, nor our Skins deform'd with the *Small*; Our Young Ones are not tortur'd with the *Evil* or *Rickets*, nor those of riper Age with *Trembling Palsies*, *Putrifying Scourvies*, or any the like cruel Diseases: so that rarely any of our kind dye *unnatural Deaths* (unless occasion'd by the Treachery or Violence of *Man*) but we are by the goodness of our Creator blessed with Health and long Life, not subject to Distempers, slavish Labours, Cares, or any other Perturbations either of Body or Mind, because we still continue in the constant Observation of that pure innocent Law of God in Nature, in which we

were first created, and do still retain those natural Gifts and Self-pervations which we were endued with in the beginning; for the Lord made all Creatures sound and healthful, and now if any are otherwise it is because they have forsaken Gods pure Law, and depraved themselves; the most fatal Instance whereof is Man, who was in his Creation adorn'd with wonderful Gifts and Graces, both divine and humane, and in every respect made more compleat than any other Inhabitants of the material Worlds; but behold now how miserably is he degenerated and shut up in Ignorance, Folly and Blindness, by his stepping out of that innocent Law God had placed him in, and giving way first to the Insinuations, and by degrees to the Tyranny of the fierce violent wrathful poysonous Spirit, which has not only captivated his Soul to all Evil, and exposed his Body to innumerable Diseases, but also enslaved all the vast Multitudes of the four Worlds; for he being our Angel and Governour, therefore we partake in the sad Consequences of his Transgression and Fall, but none so much as himself, because none sinned, nor broke God's pure Law but himself; for not only those of our kind, but all others (except *Men*) do still retain that truly Noble and universal Lan-

guage which our Creator endued us with in the beginning; and though carried or voluntarily flying into remote Climates, many hundred Miles distant, can as intelligibly understand those of our own kind, as nearer home where we were bred; but it is not so with our Prince [*Man*] for if he travels but four or five hundred Miles, or shifts three or four Degrees of Latitude, he must have an Interpreter, or else he can no more comprehend the Language of those of his own Species than he can do ours; And yet what a clutter does he make about Languages and Scholarship, spending the prime part of his Life (which ought to be entirely employed in the Study of *Nature* and *Wisdom*) in learning a few Canting words, of the Basis and true Root whereof he knows nothing; whereas we need no tyrannical Schoolmaster to lash us into the knowledge of Grammer, or teach us the use of Letters, since we can by our Natural Tones communicate whatsoever is needful for the Relief or Preservation of each other, still varying that Tone according to our Necessities.

Do not therefore boast, *O Man!* nor grow proud of thy great Knowledge and Parts, nor usurp to thy self a License to oppress and domineer over both the weaker

of thine own kind, and all other innocent Inhabitants of Air, Earth and Sea : From whence didst thou derive thy Authority for killing thy Inferiors, meerly because they are such, or for destroying their Natural Rights and Priviledges ? Is it not from thy Fall ? Has not Transgression been the occasion thereof ? And is it not the Effects of the fierce Wrath, where every form hath its motion and operation in Discord ; And hast not thou by adhearing thereunto, and being govern'd by the Serpentine-Nature, attracted unto thy self a thousand Evils and Calamities ? For what inferior Creature in the World is afflicted with so many Diseases of Body and Perturbations of Mind as thou art ? Also, art not thou the most helpless and forlorn Creature of the Universe, and more subject than any of us to receive Impressions from the Injuries of the Elements ? For art not thou beholding to the inferior Graduates for thy Cloathing, and a great part of thy Food ? And art thou not continually assaulted with inward and outward Enemies ? with perpetual Plagues of Suspicions, Fears, Jealousies and unsatisfied Desires ? And dost not thou fear those of thy own kind more than all the fierce Savages of the Deserts ?

What Authority dost thou retain over  
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the Elements? or what favour or kindness will they shew unto thee, more than to us poor Inferiors? When once they get the Mastery, will not the *Water* drown thee, the *Fire* burn thee, and the *Earth* swallow thee up? Nor hast thou any more command of the *Air*; How hast thou lost those spacious Dominions the Creator invested thee with in the beginning? Examine thy self, *O thou Two-Leg'd wifeather'd unthinking Thing!* What canst thou truly boast of now, according to thy common way of Living, more than we? A *Crane* hath a longer swallow, and therefore 'tis like takes more delight in receiving its Food and Drink; and yet many of you make the pleasure of your Throats your business, I may almost say, your godd: The *Eagle* can vastly out-see you, the *Vulture* out-smell you, every one of us *hear* more nimbly; for *Chastity*, our *Turtles* vye with the very best of you; for *Paternal Affections* towards their Young, our *Pelican* exceeds you, and for returning *Love* towards helpless Parents, our *Storks* may shame you. Dare any of your *Songsters*, *Musick-Masters*, *Choristers* or *Organ-Players* compare with the ravishing Notes of a Morning *Lark* or an Evening *Nightingale*? What more certain Knowledge have you of the Times, or the changing of Seasons,

or any the like secret Operations of Gods Power in the internal & external Nature? Are not thy *Astrological Predictions* generally false, and thy *Prognostications* of the Weather scarce so significant or certain as the Chattering of our *Maggies*, or the Screaking of a *Peacock*? Are not all thy Methods of *Physick* as fallible? And dost thou not venture blindfold at these things, by Guess and Chance?

Consider therefore, *O Man!* that thou art the unhappiest of all Gods Creatures, and that thou dost excel all others in Cruelty; for if thou hadst thy Will, thou wouldst hardly leave one of our innocent kind alive to sing forth the Praises of our Creator, and to welcme in the great Eye of the World, and the delightful Spring, at whose Approach all things rejoyce, and chaunt forth Hymns and Praise to the Creator, every thing according to its kind and nature (*Man* only excepted) whose Teeth are imbrew'd in Blood, which will not be for his good, but hath thereby broken the holy Commandments of his Creator, as the Scriptures of Truth do testifie, *I will, saith the Lord, cut off that Soul from the Land of the Living that defileth himself with Blood.* Consider also, *O Man!* how unpleasing, dolorous and frightful would it be to thee in the

the pleasant Moneths of *March, April and May*, when thou walkest in the delightful Fields, if thou shouldst not hear the pleasant and refreshing Charms of those of our kind, would thou not fear, say and think, that the Creator was angry, and that some Judgment was near at hand? Why then dost thou thus endeavour to bring all our joyful Tones, Notes, Sounds and melodious Harmonies into Mourning and Silence, and to root us from off the Earth, and that we should have no Being or Habitation in the Elements, which are as much our Right by *Elohim's* great Charter as they are thine. Also, how Monsterous, Cruel, yea, and every way Ridiculous doth Man behave himself to all those of our kind? for though many do not, cannot delight themselves with the best Instrumental Harmony those of their own Species can make, yet all men love and delight in our pleasant Tunes and Harmonies; and yet neither our Innocency nor our Ravishing Notes will appease his Fury towards us, but many of them in the hard and severe Winter will rise betimes, and spare no pains to kill us, and on the other side, when Spring comes, the very same men will rise as early to walk in the open Fields, Groves and Meadows to hear our Melodious Songs and pleasant Harmonies. Oh! manifest

manifest unparallel'd Contradiction and Cruelty! Does this look like *Man* in his innocent estate, who was made but little inferior to Angels, and an Associate with God himself, who endued him with both divine and human Wisdom? Alas! No.

Leave off then, *O Man!* for shame leave off thy Pride, and thy vain Glory, and boast no more of thy Knowledge, and Dominion, and Authority; for in truth thou art *poor*, and *blind*, and *weak*, and *helpless*, and *miserably ignorant*; sink down therefore into Humility, and cease from Cruelty, first against those of thine own kind, and then thou mayst come to see and abhor the Error of oppressing thy Inferiors; for this is the way to retrieve thine Honour and Dignity, to bring back the Golden Age, and that Innocent Estate, which by oppression, cruelty and violence thou hast lost; for *Mercy*, *Innocence* and *Well-doing* are well-pleasing to our Creator, and agreeable to the noble divine Principle, and attract the sweet Influence of the Cœlestials, so that the *Merciful*, and the *Peace-Makers* and *Peace-Preservers* shall be filled with all good things; for as Man was created after the Image of God, so in him are contained the true Nature and Properties of all Elements; and since God is both the Maker and Preserver of



of all Creatures, there is no doubt but Man (his *Vice-Gerent* here below) ought to imitate his Sovereigne therein; but instead thereof he sets himself to destroy not only those of his own kind, but also all other Creatures; so that through Sin and Vanity he is become a professed Enemy to all the *Host of Heaven*. How many thousands of our innocent kind have been murdered by *Guns, Traps, Snares, &c?* and many thousands both of our Males and Females have lost their loving Mates by the like *Stratagems*, and no Pity or Compassion taken by *Man* on our miserable Sufferings, but rather they encourage each other to our destruction, and cry, *Hang these scurvey Birds, shoot them, destroy them, they are good for nothing but to eat up our Corn*: As if God that created us had done it in vain, as if he intended us not a subsistence and Food? What right I pray, has Man to all the Corn in the world? or why should he grumble and repine if we take a few Grains to supply our Necessities, whilst he squanders away such Heaps upon his Lusts?

Wherein I fear he has so much besotted himself, and by continual Practice is become so harden'd, and has so powerfully irritated the dark Wrath in himself, that all our Remonstrances to him to move him

to

to Mercy and Compassion, and to forbear polluting himself with the Blood of the Innocent, will be but in vain, and that we must still sigh and groan under his Cruelty and Tyranny, which at long-run will return seven fold upon his own guilty Head.

The B---ds Supplication.

**O**H, *Thou Great and Immortal Creator ! Cause of Causes, Fountain of Being, God of Nature, Author, Preserver and Upholder of this glorious Universe, Parent of Angels and Men, and all other Animals inhabiting the vast Deeps, or the spacious Earth, or the unbounded Air, Thou hast given a Well-being and Self-Preservation unto all thy Creatures ; but Man, whom thou hast made our Lord, having cast off all Affection towards us, disobeying thy holy Commands, has plunged himself into the Fountain of fierce Wrath, and therefore above all things desires and delights in Violence and Killing ; for nothing will satisfy the hungry Wrath but Slaughter and Blood, (for every thing must be maintained by its Likeness) so that his Rage is now grown so active, that we have no place that can secure us from his Violence, but he continually pursues, seeking to take away our innocent Lives. The ungrateful and terrible Noise of his Guns drowns our sweet Melody ; the whole Air is infected with the stinking*

stinking Fumes of his murdering Powder; no place is free from his Ambushes, Nets, Gins, Pitfalls and Snares, so that the sight of a Man is become most dreadful and terrible unto us, whereby our Lives being always in danger and fears, are made grievous unto us: Every Noise we hear we are afraid our fierce Hunter is near; And tho' we cry and make our mournful Complaints, no Mortals will hear us or take pity on us, but divert themselves with our Death, and laugh and sport at our Destruction. So that we have no Friend, no Patron on Earth to help or commiserate our miserable estate, and rescue us from their Treachery and Cruelty; none to fly unto but thee, O holy Fountain of Light & Life, to whom we send our dolorous Cries and mournful Complaints; for we proceeded from thee, and thou art the Lord our Maker; preserve us, thy poor Creatures in that natural Liberty and Safety wherein thou hast placed us; restrain the hands of Violence, inspire all that profess thy Name with the Spirit of Meekness, Tenderness, Mercy and Compassion both towards each other, and all thy Creation, that their Swords may be turned into Pruning-Hooks, their frightful Guns into Instruments of Melody, and there may be no more Fighting, Wounding or Killing in all thine holy Mountain. Amen.

F I N I S.

# Advertisement.

**T**Here is lately publish'd by the Author of the *Country-Man's Companion*, a Treatise entituled, *The Way to Health, long Life and Happiness, or a Discourse of Temperance, and the particular Nature of all things requisite for the Life of Man.* Wherein is contained, 1. *A Description of the four grand Qualities, and how every man may know his own Complexion, whether Chollerick, Sanguine, Phlegmatick or Melancholly, and what Diseases they are most subject to; also what food is most agreeable to Persons of every Constitution.* 2. *Of the excellency of Temperance, and the Benefits of Abstinence and Sobriety.* 3. *A Discourse of the several sorts of Beasts, and of their Flesh in particular.* 4. *The Proper and most Natural way of preparing, viz. Boyling, Roasting, Baking, Stewing, Frying and Broyling of Flesh and other Food.* 5. *The Seasons of the year in which most People are liable to Diseases and Mortality, and the Reasons thereof, and what Food is best to preserve Health at that time; Shewing also the Seasons of the year in which most sorts of Flesh are unclean and aptest to contract Diseases; and what times men may eat Flesh with least danger to their Health.*

*Health. And of the Nature of Summer Fruits.*

6. Of Waters, Ale, Beer, and Tobacco; also of Clothing, Houles and Beds, and what great Benefits arise from Moderation and Temperance in those things. 7. Of each particular

Trade, as Shop-keepers, Carpenters, Joyners, Sea-men, &c. 8. Of Herbs, Fruits & Grains,

and the nature and operation of each 8. The

Mischief of Variety of Meats and Drinks, and the inconveniences of improper Mixtures;

and on the other side, what Foods are fit to be compounded. Of Colours, and how, with seven

perfect Colours, to imitate and represent all the Appearances and Colours in the whole Uni-

verse. 10. The Reasons in Nature why Cities and great Towns are subject to the Pestilence

and other Diseases more than Country Villages. 11. Of Infection or Catching-Diseases, and

how they are transferred from one to another. 12. Of Women, their Natures, Complexions

and Intemperances, &c. 13. The cause of Surfeits, and how to prevent them, and keep the

Body in Health: The danger of drinking after superfluous Meals. And what it is that chiefly

breeds the Scurvey in the Blood. Of Suppers, and what sort of People may use them without

prejudice to their Health. 14. Of Windy Diseases, the Reasons thereof, and why Eng-

lish People, especially Women, are so much troubled there-with. The Evils of eating & drink-

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ing Food too hot. And Mischief of eating and drinking between Meals. Of Fatness, and what sort of People are subject thereto, as also how to prevent it. 15. Of Bugs, and from what Matter they do proceed, and how to prevent their Generation. 16 The Vermin-killer, being several easie sure Receipts to destroy Vermin. 17. A short Discourse of the Pain of the Teeth, shewing from what cause it does chiefly proceed, and an experienced easie way to prevent it. 18. How to cure all Cuts, Wounds, Bruises, &c. without Salves, Oyntments or Plaisters. 19. Of Marriage, and the Inconveniencies of unequal Matches; that they make no Harmony, and the Evil consequences that follow, more especially for Young Men. With several other most useful Observations, too large here to be enumerated; convenient for all that are Lovers of Health and Strength to observe. To which is added, A Treatise of most sorts of English Herbs, either Physical or fit for common use; shewing, 1st, The apt times to gather them Astrologically, when the Planet that governs them is strong and well aspected, the same being there calculated for 19 Years: 2dly, How to preserve and keep them without losing their Virtues: And, 3dly, The best way of using them in Posset-Drinks, Decoctions and Cordials, so as not to destroy the pure spirituous of them. Printed and Sold by Andrew Sowle, at the Crooked Billet in Holloway-Lane, Shoreditch.

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